

YOUR WORLD IS TOO SMALL

John 11:11-16  
John 14:1-5  
John 20:24-29

My favorite among the twelve disciples is ~~the Apostle~~ Thomas, *the* ~~the~~ *Thomas*  
*You may*  
~~Others~~ choose Peter. Some prefer James or John or Andrew. But I'll take  
*though I know that*  
Thomas, ~~Now~~ in many ways ~~I know that~~ my choice is a little hard to defend, ~~for~~  
St. Thomas is about as unlikely a model of Christian sainthood as the Bible gives  
us. Perhaps that is why three of the gospel writers, Matthew, Mark and Luke,  
tell us nothing about him but his name, as if they thought it better to maintain  
a discreet silence about this unpredictable colleague of theirs who was anything  
but a pious pattern for devout Christians. *Only* John, gentle John, ~~is the only one~~  
~~who~~ dares to tell it like it is. *And how would he tell it?*

*And how would he tell it?*  
There is the incident in the eleventh chapter of John's gospel when  
Jesus tells the disciples that he is going back into Judaea because he has word  
that his friend Lazarus is deathly ill. They ~~try to persuade~~ *all beseech* him not to go.  
*Your enemies in Jerusalem will*  
~~"They are trying to stone you to death down there, Don't go,"~~ they tell him.  
But Jesus ~~says~~ *answers*, in effect, "I was sent to work while the light still shines, and  
I have work to do down there." ~~So courage restored they all went~~ *At that, I suppose, the disciples should have laid aside their fears and gone*  
~~Is that the way it was? Not Thomas.~~ *and real disciples* Saints are supposed to bubble over with  
*like Paul* courage and confidence and hope. "If God be for us, who can be against us!" ~~But not Thomas.~~  
~~But Thomas is the complete pessimist.~~ He had ~~the~~ courage, but it was a black  
*(He's the complete pessimist)* courage, the courage of despair. *(what seems to him to be certain)* He sees his Lord ~~stubbornly~~ inviting  
disaster, and takes it as the end of everything. "All right, let's all go; let's all die  
with him" (11:26). Thomas the pessimist.

*And he just a dead*  
*Adam* (At least he was willing to go with Jesus. Credit him with that. He  
didn't argue with his Lord, not then. But) In the 14th chapter of John, after the  
Last Supper, we have another brush with Thomas. Jesus is talking with his closest

disciples, "His farewell discourse", it is called. "Let not your hearts be troubled; believe in God, believe also in me. In my father's house are many mansions..." ~~he begins~~. "I go to prepare a place for you.. <sup>and</sup> Where I go you know and the way you know." Those are some of the most beautiful, most comforting words in the whole Bible. We read them at funerals. They're sacred. But not to Thomas. Nothing is sacred to that unreconstructed rebel. He rudely interrupts the sermon; flatly contradicts the Master to his face. "We do not know where you are going. How can we know the way." Thomas the dissenter. ~~Not Thomas the saint.~~

Finally, and worst of all, this improbable saint, <sup>one of the original model disciples</sup> ~~this unorthodox apostle~~, didn't even believe in the resurrection. You all know the familiar story in the 20th chapter of John. <sup>Now</sup> How can I dare to ask you to follow the example of <sup>a man like that</sup> ~~the Apostle Thomas~~--a pessimist, a dissenter, a doubter [and, if some traditions outside the Bible can be believed (about which I will tell you later), a foot-dragger and an embezzler.] ~~How can I ask you to follow that kind of a man?~~ How could Jesus even pick him as a disciple? <sup>What happened to the screening process?</sup>

Well, the Bible is an honest book. It doesn't whitewash the <sup>saints. And that</sup> ~~defects~~ <sup>makes it all the more believable when it tells of their victories.</sup> ~~of the saints. It makes their victories all the more believable.~~ What I like

about Thomas, and what I hope will commend him to you, is that though he started out as a man whose world was too small, he found the grace finally to see it large, as it really is--<sup>To see it as the real world of the real God.</sup> ~~and all of it~~ as God's world. I <sup>suggest you remember</sup> ~~want to make~~ three

~~points.~~ <sup>things about Thomas: - three things about discipleship.</sup>

1. His world of belief was too small. <sup>He was</sup> ~~It was~~ too small spiritually. But he grew <sup>into a living faith.</sup> ~~spiritually.~~
2. His world of witness was too small. [It was too small geographically. But he broke through <sup>with</sup> a world-wide <sup>mission.</sup> witness.]
3. His world of service was too small. <sup>too small.</sup> ~~He was~~ too <sup>selfish.</sup> emotionally and ethically. But he learned compassion.

First, his world of belief was too small. <sup>Thomas</sup> ~~He~~ started as a doubter.

John's gospel tells how Thomas missed the first resurrection appearance of

Jesus, and when the others told him about it, his immediate reaction was, "I don't believe it." "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe". His world <sup>of belief</sup> was too small. (His world of belief.) It was big enough for a human Jesus, but too small for a Risen Lord.

We are all of us at times, I think, followers of Thomas the doubter. You would be very unusual Christians, and this would be a most unusual church <sup>ministry</sup> if now that you are in the fellowship, <sup>seminary</sup> [sitting in the pews], you were never to have any more doubts shadowing your Christian faith. Doubts will come and doubts will go. Don't be ashamed of them. Doubt is not the opposite of faith.

The opposite of faith is rejection, which is very different. And these passing doubts are not unforgiveable sins. <sup>In fact, the Bible record about Thomas shows how Jesus used Thomas doubts twice to teach great truths.</sup> But although you need not be ashamed of them, don't go to the other extreme and glamourize and cling to them. Academic circles <sup>In other</sup> tend to glamourize doubt as a sign of intellectual maturity. It is not. Held too long in the Christian life doubt is more often a mark of spiritual impotence.

It was not doubt that made Thomas the Apostle to the East, as St. Paul was Apostle to the West. It was his faith. He broke through out of the tight, paralyzing little world of his very human doubts into God's real, large world of faith and resurrection power. <sup>Thomas</sup> He saw the marks of the suffering servant in the hands and side of the risen Lord, and he turned to Jesus with a cry of confession that changed his life. "My Lord and my God". Your world will always be too small if your Christ is too small. <sup>But when He fed 12, he broke out of the narrow world of doubt into God's wide world of faith.</sup>

But it was not just Thomas's world that was too small. He was himself too small. Eileen turned to me the other day--I forget what I was doing but she stopped me in my tracks for she suddenly said out of a clear blue sky, "Sam, what is the most neglected doctrine in Christian preaching today?" Eileen, as you can see, is no run-of-the-mill conversationalist. <sup>taken at ground</sup> Well, I mumbled something about mission, <sup>on the doctrine of the Holy Spirit</sup> [or sanctification], and then remembering that she grew up a Methodist, I belatedly and evangelistically added predestination. "No," she said. "Repent-

Unit: - Behavior  
 Second: - Heart  
 doubt: can  
 be taught  
 in the  
 Bible  
 In the  
 Bible



ance." I believe she is right. In this flat and largely secular world of "I'm OK; you're OK", how easily we forget that when the Risen Christ comes into our world, it is not just our world that changes. Some things in us have to be changed. And that takes more than confession; it takes repentance. So Thomas's cry of confession was more than a deepening of his faith. It was a turning point in his life. It was a cry of repentance. He knew he had been too small, and Christ changed more than his world. He changed Thomas.

*This world was also too small for him generally*  
II. But not everything changed. There was a lot of the old Thomas apparently still in him. If we can believe some of the old traditions about Thomas he ~~still~~ hadn't changed enough. Perhaps he expected too much of an immediate change. Some people, when they come to Christ, <sup>and are called disciples</sup> expect to be lifted up out of this miserable old world with all its troubles and <sup>to be</sup> drawn up almost immediately with their Risen Lord into heaven. If that was Thomas's reaction when he finally accepted the reality of the resurrection, he was soon disappointed. He turned to Jesus, and Jesus turned him right back into <sup>his miserable old</sup> ~~the~~ world. Instead of taking him to heaven, he ordered him to Asia. And Thomas was not ready for Asia. Once again his world was too small. ~~(Asia was not in it)~~ *this world was his small world*  
*what we know about Thomas in this respect*  
~~This kind of information about Thomas~~ *in church history* traces back to a delightfully apocryphal but very early document, probably written about 200 AD in what became the mother church of Asian Christianity, the city of Edessa. It is called the Acts of Thomas, and purports to tell what happened to Thomas beyond the record left us in the New Testament.

The story opens with the eleven disciples gathered in Jerusalem after the Ascension to try to decide how to obey the Lord's last command, "Go ye into all the world and preach the gospel". Sensibly, they began by dividing up the world into eleven parts, one for each, and then, as their custom was, they cast lots for the assignments. India fell to Thomas. Now Thomas had turned to Jesus in faith and repentance, but he was still Thomas, and he said, "I won't go... I can't travel that far." Then, thinking of a better excuse, he added, "Besides,



# THOMAS

William Axling, Kapawa  
Marshall Broomhall, Hudson Taylor, My Man Who Believed Good  
James Backus, The Expensible Mary Sleem  
G. L. Coulton, 5 Centuries of Religion, vol. IV  
F. M. DuBois, Classics of Christian Missions  
Richard Foster, Celebration of Discipline

Mission in Paris: as Thomas + Matthew (esp. in Matt. - but also Mark + Luke) (Acts - Philip + Thomas)  
"Thom" (in Hebrew) means "Twin" - so we may not even know his name. Didymus: Gr. for twin

His character: "When Jesus resolves to run the danger of returning to Judaea from beyond the Jordan, Thomas' comment reveals both a pessimistic outlook + a spirit of intense loyalty and bravery. (Jn. 11:16). When Jesus assumes that the disciples know the way to the Father's house.. Thomas is humble and candid enough to confess openly his ignorance of Jesus' meaning (14:5). He can be convinced of <sup>the reality of the</sup> Jesus' resurrection only by incontrovertible evidence (20:24-28) .. but then "he is capable of lofty expressions of faith. (vs. 28). "deeply devoted, but somewhat dull .. but when he understands, he responds with stubborn loyalty.. E. P. Blair, in Intaps. Dict. of Bible.

" There was no among them who could never say that he understood what he did not understand, and that one was Thomas. Thomas was the man who was far too honest and far too much in earnest to be satisfied with any vague and pious expressions. Thomas had to be sure. So Thomas expressed his doubts and his failure to understand, and the wonderful thing is that it was the question of a doubting man which provoked one of the greatest things Jesus ever said. No one need be ashamed of his doubts; for in this it is amazingly and blessedly true that he who seeks ~~in the will~~ in the end find. Jesus said to Thomas, I am the Way, and the Truth, and the life." Barclay, John vol. 2.

I don't speak Indian."

The disciples argued and prayed, but Thomas was stubborn, so they called in the Lord. And the Saviour appeared to Thomas in a vision, and said, "Go to India, Thomas, for my grace is with thee." But Thomas dug in his heels and said, "Anywhere else, Lord, but I'm not going to India." So the Lord, who knew his Thomas, took sterner measures. (Remember this tradition is not from the Bible; it's <sup>just a tradition</sup> apocryphal, but a lot of it may yet be true). An agent of the Indian king Gundaphar happened to be in Jerusalem at that time, according to the story, looking for a carpenter to build a palace for the king. Now in Asian tradition Thomas "the Twin" was the twin brother of Jesus, and therefore a carpenter. So the Lord simply sold Thomas as a slave to the Indian merchant <sup>in order</sup> ~~to force him to go~~ to India. "I have a slave who is a carpenter," he said, which was quite true, for Thomas, like Paul, was a slave of Jesus Christ, as the disciples called themselves. Then, the story goes on, Jesus appeared again to Thomas to tell him what he had done, and Thomas was speechless. All night and into the next day he wrestled with himself until at last he could bring himself to say, "All right, I'll go to India." So it was only with considerable foot-dragging that the first missionary to Asia was carried in no great triumph to his mission, a slave. Thomas's world was big enough for preaching <sup>at home</sup> in Jerusalem but too small for a ~~volunteer~~ mission to India. He is not alone in that. How often I have heard people say, "Don't we have enough problems of our own right here in America, so why do you go over there to Asia"?

But the lesson I learn from Thomas is that if my world leaves out Asia, or any other of the "uttermost parts" into which our Lord sends his disciples, from Africa to the islands of the sea--then my world is too small. By the same token it is also too small if it leaves out Jerusalem, which is something we over-seas missions enthusiasts need to be reminded of. It is the whole world that <sup>India, China</sup> needs the good news of God's saving love in Jesus Christ, <sup>India, China</sup> not ~~just we~~ <sup>what</sup> sometimes.

*Some years ago I was thrown into an international working group on "The missionary obligation of the church." It was an unsettling experience. They wanted to know why I should be labelled a missionary.*

Here let me pause and puncture a few prevailing myths about missions. —

①. The first myth is that the day of ~~was~~ the missionary is over.

That is not true. Bishop Stephen Neil, the church historian, has observed that 'only three religions' have been always and essentially missionary — Buddhism, Christianity and Islam. [But] Buddhism is declining, despite sporadic revivals — and its effective influence does not extend beyond East Asia. Islam reached its peak 5 centuries ago, and not even the financial bonanza of its oil discoveries has yet revived its spiritual and religious power much beyond its base in the Middle East. Christian missions alone are world-wide and still expanding.

The facts support Bishop Neil. The latest statistics are just out in the

② ~~The second~~ 1981 Mission Handbook — and contrary to the commonly lamented decline in overseas missionary interest in the churches, ~~American churches are~~ the number of missionaries sent overseas from North America across the world continues to leap upward. In the last 5 years (1975-79) overseas missionary personnel increased 27% — from 35,000 (34,500) to 44,000 (44,442), and if short-termers are figured in the increase is even more dramatic — from 35,400 to 53,000 (an increase of 50%). In other words the American missionary force is growing at the rate of 6.8%, almost three times the rate of growth of the U.S. population.

That's the good news. The bad news is that none of this explosion in <sup>contemporary</sup> missionary outreach can be credited to the mainline church's official missions agencies. The increase is outside the establishment. ~~The~~ Mainline missions can report only a decline — a decline that ~~had~~ has already lasted for 20 years — and if it continues, may well wipe us out. The statistics are depressing: — (1975-79)

In personnel: Mainline agencies have ~~lost~~ <sup>declined</sup> 14% in the last 5 years; Outside agencies have gained 55%.

In financial support: " " have gained a little, 6% (but lost by inflation); Outside agencies have gained 93%!

Presb. now give more for missions outside our denomination, than us it.

See lecture p 54 ff.

Let us make <sup>two</sup> ~~one~~ final points



Does it mean nothing to you that most Asians <sup>immediate</sup> world's future is Asian. ~~But most of them~~ live in households with a cash income of less than \$7 a head a week? ~~It is even worse when you~~ <sup>or</sup> compare the fairness of distribution of the Christian faith. Our American 6% of the world has the largest number of professing Christians of any country in the world, while overcrowded Asia with more than ten times the number of people (2 billion, to our 200 million) is only 2% or 3% Christian. Yet <sup>I am told that</sup> we in America have more ordained Protestant ministers than all the other countries of the world combined; and each year we share fewer and fewer of them (we United Presbyterians, at least) with the rest of the world. We are down from 1082 overseas workers in 1966 to 402 in 1976, and of these only 29 were under 40 years old.) ~~less than 300.~~

No matter how you rationalize it, there is something radically wrong there. Your world is not only too small, it is getting smaller. Either we break out into the world again for Christ, or we are going to be swallowed up by our own greed and isolation. <sup>I am encouraged, I find though, by one thing here</sup> ~~What an exciting~~ ~~to find that~~ This seminary, at least, is doing something about it. You are reaching out in an American-Asian approach to a Pacific Basin Theological Network, out to where some 500 theological schools are growing and spreading in a great arc along the rim of Asia from Japan to India. But is that enough - <sup>out there.</sup> <sup>younger</sup> is consultation and dialogue? ~~enough?~~ We still need people <sup>and</sup> <sup>the</sup> churches ~~there~~ <sup>actually</sup> <sup>again,</sup> are asking for people <sup>working</sup> partners. Some of you, I hope, will give yourselves, not slaves like Thomas unwillingly dragged, but slaves of Jesus Christ just the same, freely and joyfully obedient for service anywhere. Because it's all the Master's world--"Jerusalem, Judaea, Samarāa and <sup>don't forget,</sup> <sup>away to</sup> the ends of the earth".

→ Let me make <sup>two</sup> <sup>①</sup> one final points: Even if you do go to the uttermost

Even if you do go to the utmost parts'

parts, your world can still be too small. Thomas's was, as the old story goes on to show. When he reached India he was sent to build the king's palace. But as he looked about he saw more poor people and more hungry people than he had ever seen in his life before. Moved with compassion he began to use his construction funds to feed the poor. A royal inspector came; the funds were gone and the palace was not built. Thomas was thrown into prison as an embezzler to be executed in the morning. ~~(Had the story ended there the moral would be that his world was too small: big enough to feed the poor, but too small for obedience to the king; big enough for compassion, but not big enough for integrity. But the story isn't over).~~

*Your discipleship is too small if you go to save the world, and forget to feed the*

That night the king's brother died. His soul was caught up to the abode of the dead. On his way, he saw a magnificent mansion. "Whose is that?" he asked. "That," said the escorting angels, "is a palace being built in heaven for King Gundaphar by a slave named Thomas". The prince was horrified. <sup>But</sup> "My brother is going to execute <sup>that man</sup> him at dawn", ~~he said, and he~~ begged to be allowed to return and warn him. They let him appear to King Gundaphar in a vision, and he <sup>told his brother</sup> says, "Don't kill the Jewish slave. He really is building you a palace, not a wooden one, but an eternal one in heaven". The king, amazed, brings Thomas out of prison, <sup>he</sup> ~~and~~ asks for an explanation. <sup>So</sup> ~~And~~ Thomas stands up and preaches to him the gospel. ~~And~~ the story ends happily and romantically with the king believing, and all his people with him.

*your discipleship is too small if you go but to save the world - but to feed the poor. ... not so small if you feed the poor and forget to preach the word to kings.*

Of course it's apocryphal. Especially the embezzlement. But it makes some memorable points. Your world is too small if you obey kings and neglect the <sup>oppressed; or</sup> ~~poor~~; if you feed yourself and forget the hungry. Did you know that what America takes from the world every year to over-feed its own 200 million people, in Asia would be an adequate diet for almost eight times that

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Remember Thomas, and the poor and hungry and the oppressed. I'm not recommending embezzlement as the solution.

number, fifteen hundred million? Remember Thomas. ~~Share what you have~~  
~~But the point is that Thomas shared what he had - both his faith, and his possessions - with the whole world.~~

~~I'm not recommending embezzlement as the solution. That part of the story was a con.~~  
No - the point is that Thomas shared with me at one point of my life. In consequence I was arrested, charged and found guilty by a people's court of - yes - embezzlement. It was one of the stock charges they used against those they wished to discredit. It was a comfort to me to remember that quite innocently than I had been convicted of the same charge.

It's ~~such~~ a beautiful story, <sup>but</sup> ~~don't you wish it were true~~.  
Historians, of course, <sup>have been</sup> ~~are~~ rather hard on <sup>it.</sup> ~~the old legend~~. There is no record of any king named Gundaphar in Indian history, they ~~used to~~ pointed out cruelly. Thomas's whole mission to India is pure fantasy, they said. But then, amazingly, about a hundred years ago, a British officer digging in some ruins on the Afghan-Indian border turned up a handful of old coins with the portrait of a king, and around the edge of some, in ancient characters, <sup>was</sup> the name Gundaphar. <sup>You can see them today in the British Museum.</sup> Archaeologists dated <sup>The coins</sup> them to the first half of the ~~first half of the~~ first century AD, <sup>the time of Thomas,</sup> and suddenly we have to take seriously the possibility that there may be a kernel of hard <sup>after all</sup> historical truth <sup>in</sup> the old legend.

But the point is not embezzlement but - Thomas shared what he had - faith, food - all - with his world.

<sup>But</sup> <sup>I suggest you do</sup> ~~And~~ whether as history or parable, take seriously the ~~example~~ of that stubborn old <sup>disciple, the Apostle</sup> missionary to Asia. He learned the hard way, but he learned. He learned that when your world is too small, the Christian answer is not always either/or, but often both/and. Your world is too small if you preach in Jerusalem, but forget India. Your world is too small if you go to India and forget the poor. Your world is too small if you love the poor and forget to preach to kings. Your world is too small if you cover the whole earth with food and forget heaven. ~~On earth man eats and hungers again.~~ And finally, --and this at least is not apocryphal -- your world is too small if you love Jesus and deny Christ. <sup>If only</sup> <sup>will</sup> ~~But when~~, with Thomas, you follow the Suffering and Risen Lord, the whole world is yours because it is His. Don't let it get too small.

② The second part is that as he fed the poor



might loosely but not incorrectly be referred to as a mission to Parthians.

The evidence of the early Christian church fathers, nevertheless, cannot be regarded as conclusive. It is still too scattered, too ambivalent and too late to be taken as contemporary evidence.<sup>36</sup> We must turn therefore to the Indian church itself for the most insistent and enduring tradition that Thomas was indeed, as far-off Edessa acknowledged him to be, "the apostle to India". For centuries the Christian communities of southwest India have proudly called themselves "Thomas Christians". The evidence is oral and traditional. It is not the tangible, dateable documentation of written sources that historians prefer, but the songs and poetry of a living community handed down from generation to generation sometimes strike closer to the truth of ethnic and religious origins than manuscripts and mutilated inscriptions.

There is, for example, a Kerala wedding song, the Thomma Parvam (Song of Thomas), which dates the apostle's arrival to 50 AD. It has been traced in writing, it is said, to 1601 and beyond that date to an oral narrative handed down in one family line for forty-eight generations.<sup>37</sup> Another song, the better known Margam Kali Pattu, was put into writing in 1732. This locates the apostle's building of a king's palace in the Chola kingdom of South India. Whether or not these old Indian poems represent a reworking of the story from the Acts of Thomas, or are an independent memory of very ancient church history is debateable, but in either case the variations and additions they give to the story are important.

The general consensus of local Indian traditions is that Thomas came first to South India, not to the Punjab of King Gundaphar. He landed on the Malabar Coast near the ancient port of Muziris, which is mentioned in the Periplus as the major southwestern port of the peninsula. The date was 50 or 52 AD. He founded seven churches,

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36. Two other writers supposedly from the third century are sometimes quoted as giving even earlier witness to Thomas in India than those cited above. They are Hippolytus (d. 239), and Dorotheus of Tyre (end of 3rd c.). But the identification is probably spurious and the dates doubtful, so the authors are usually styled Pseudo-Hippolytus and Pseudo-Dorotheus. See W.R. Philipps, "The Connection of St. Thomas the Apostle with India", reprint from Indian Antiquary, vol. 32 (Bombay, 1903), pp. 145 ff.

The Syrian line specifically locates Thomas in India. The Syriac Didascalia Apostolorum, for example, which may have been written in Edessa as early as 250 AD, speaks of how the early churches collected the testimony of the apostles who had gone out to spread the gospel to the world: James in Jerusalem, Mark in Egypt, Thomas in India, Peter in Syria and Rome, etc.:

"India, and all its countries, and those bordering on it even to the farthest sea, received the Apostle's Hand of Priesthood from Judas Thomas, who was guide and ruler in the church which he built there.."<sup>31</sup>

St. Ephrem the Syrian, writing about a hundred years later confirms the tradition of Thomas in India.<sup>32</sup>

The Alexandrian tradition, on the other hand, places the mission of Thomas not in India but in Parthian Persia. Like the Syrian tradition, it also can be traced back to the third century, to Origen (d. 251 AD) whom Eusebius quotes,<sup>33</sup> and to the Clementine Recognitions.<sup>34</sup>

It would appear that of the two traditions the Syrian has a slight edge in credibility if only for the fact that the eastern church in Syro-Persia which might well have been tempted to claim for itself the apostolic origin offered it by the Alexandrian writers, instead modestly ceded Thomas to India and claims, in the Didascalia, not one of the Twelve but only one of the Seventy-Two, Addai (or Addaeus). It makes Addai the apostle to Edessa, and Addai's disciple Aggaeus the pioneer in Persia.<sup>35</sup>

Actually, the two traditions are not necessarily contradictory. If Gundaphar was a Parthian Suren, as seems possible, a mission to India

31. The Syriac Didascalia Apostolorum, ed. and tr. by William Cureton, (London: 1864), p. 33. For the dating of the manuscript (5th c.) and the writing (3rd. c.), see pp. 147 n., 166 n.; and A. Mingana, "The Early Spread of Christianity in India", The Bulletin of the John Rylands Library, vol. 10, no. 2 (July 1926), p. 16. See J. Quasten, Patrology, vol. II (Ulrecht Antwerp: Specimen, 1971) p. 117 ff.

32. G. Bickell, St Ephraemi Syri Carmina Nisibena, (Leipzig, 1866), pp. 163 f.

33. Origen, Commentary on Genesis, III, quoted by Eusebius, Hist. Ecc., III,1.

34. Migne, Patrologia, vol. 14, cols. 1142,3.

35. Syriac Didascalia, ed. Cureton, p. 34.

one such ship also carried a Jewish missionary who was also a carpenter to India, for carpenters are actually mentioned as much in demand in the east. Greek carpenters were brought, for example, to build a palace for a king in the southern Tamil kingdom of the Chola people.<sup>28</sup>

"Even if we cast aside as unhistorical every allegation of fact in the stories of St. Thomas," writes Warmington in his classic treatise on Roman trade with India, "we must at least admit that they reflect voyages habitually taken to India..." In the Thomas tradition he finds echoes of three distinct stages through which that commerce developed. First was the discovery of the monsoons, as reflected in the apostle's voyage to the Indus, or to some point on the west coast of India under Andhra control ("Andrapolis"). This is the North Indian tradition of Thomas's mission. Second was the discovery, after 40 AD, that by sailing "off the wind" a great circle route to the south would bring ships to the rich Malabar coast. This fits the South India tradition of a landing close to Cranganore about 51 AD. Finally, "when that same tradition brings him (Thomas) overland from Malabar to the Chola coast, we have an echo of inland penetration of Greek merchants, possible to Madura, Aragaru, and so on, as appears from the discoveries of coins, from Tamil poems, and from details in Ptolemy's Geography." 29

It is one thing to say that Thomas could easily have gone to India, and quite another to state flatly that he actually did. For such statements the testimony of the early church fathers has been appealed to, and it is true that a satisfying number do refer to Thomas as the Apostle to India. However, the witness of the church fathers is clouded by the fact of two differing lines of tradition among them. Early documents from Syria confirm the tradition of the Acts of Thomas that he went to India. But Christian writers in Egypt from about the same time report a different tradition, that Thomas went to Parthia. Moreover this theory, the Parthian tradition, is the one followed by Eusebius, called "the father of church history". 30

28. Warmington, p. 61.

29. Ibid., p. 83, and 45 ff.

30. Eusebius, iii. 1



new discoveries and enterprises. Roman peace and prosperity encouraged traders to turn east both by sea and by land, by sea through Greek and Arab middlemen, and by land through Jewish, Syrian and Armenian traders. The main channel for trade was the sea because of Roman-Persian wars along the land routes. For travelers from Alexandria the first stage was usually a week's journey up the Nile by river-boat, then overland by camel to Myos Hormos six or seven days (or somewhat longer to Berenice). The voyage from there to India in the time of Christ could take months crawling along the Arab and Persian coast for fear of the open sea.

But about 40 AD an epoch-making discovery revolutionized the journey. A navigational secret closely guarded from the Romans by Arab and Parthian sailors was betrayed to the west by a Greek mariner, according to the Periplus. It was the secret of the monsoons, winds blowing steadily for months at a time in one direction across the Arabian Sea. In the summer they blew towards India, in the winter back towards the Red Sea. From May to September, therefore, ships needed no longer to hug the shore but could sail before the wind across the ocean all the way to India. The whole trip, including the three weeks from Alexandria to the Red Sea could now be accomplished in about ninety-four days. Larger ocean-going ships replaced the little coastal craft. Some had as many as seven sails, and averaged between two and three hundred tons.<sup>26</sup> (The Mayflower of the Pilgrims in 1620 was only 180 tons). Indian poems, very old, speak graphically of waves curling from the bows of the great "Yahvana" (i.e. Greek and Roman) ships entering Kerala ports on the Coromandel coast.<sup>27</sup>

From India the ships brought back peacocks and ivory, pepper and spice, Kashmir wool and precious jewels to such an extent that the Emperor Tiberias complained about the cost of eastern luxuries. From the Mediterranean to India, in the other direction, the ships carried slaves and wines, coral, glass and British tin. Perhaps about 50 AD

26. E.H. Warmington, The Commerce Between the Roman Empire and India, 2nd ed. (London & New York: Curzon and Octagon Presses, 1974), pp. 6 ff.

27. G. M. Moraes, History of Christianity in India, I, p. 37, quoting from the AganaNuRu.

a return to fantasy to speculate, as some scholars have done, that Gundaphar was Gaspar, first of the wise men who came from the east with gifts for the Babe of Bethlehem. <sup>23</sup>

The question to ask is not, Did Gundaphar go to Bethlehem? but, Did Thomas come to India? Proof of the existence of a King Gundaphar does not guarantee the historicity of accounts of Thomas preaching in India, however much it may enhance the credibility of those traditions. Positive assurance of the apostle's Indian mission is as elusive as proof of the generally accepted mission of Peter to Rome.

But another line of support for the tradition is the abundant evidence now available that travel back and forth between India and the Roman Empire was far more commonplace in the first century than some earlier skeptics had once thought possible. The visit of a trade agent from an Indian king to Jerusalem, and even a voyage to India by an apostle, would have been not at all unusual. Strabo did not exaggerate when he reported that on a visit to Egypt, about the time of Christ, he found as many as 120 ships a year sailing for India from the Egyptian head of the Red Sea. <sup>24</sup> Among the surviving documents of the first century, in fact, is a mariners' manual, The Periplus of the Erythraean Sea, written by an Egyptian Greek about 60 AD, which corresponds closely to the traditional date for Thomas's mission, somewhere between 50 and 72 AD. With the precision of one who had made the voyage himself, the author of the Periplus described the route in detail, with a wealth of helpful hints on winds and tides, harbours and flourishing markets, local tribes and rulers. <sup>25</sup>

India was quite possibly more open to direct communication with the west in the first two centuries of the Christian era than in any other period of history before the coming of the Portuguese fifteen hundred years later. E.H. Warmington describes the time as an age of

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 23. "Gutschmid shows that Gaspard, one of the three kings of the Christian legend, is identical with Gondophares." P. Gardner, Coins of the Greek and Scythic Kings of Bactria and India, p. xliii.

24. Geographica, 2: 5. 12.

25. Periplus Maris Erythraei, ed. and trans. by W.H. Schoff (London, 1912)

The Tradition Evaluated. Historians have not always been kind to this legend. Its fantasies do not inspire academic confidence. Besides, as was often pointed out, no king by the name of Gundaphar had ever been known in Indian history. Of other kings there were plenty-- Chandragupta, Ashoke, Menander. But no Gundaphar.

Then astonishingly in 1834 an explorer turned up near Kabul in Afghanistan some ancient coins that bore the picture of a king and a name stamped on them both in Greek and in an old Indian script. The name was Gundaphar. Other discoveries followed fast, and Gundaphar coins were found from Bactria to the Punjab. The British Museum alone has 33 coins of King Gundaphar; the Calcutta Museum 24. Further research has dated the coins as being from the first century AD.<sup>14</sup>

Near the end of the nineteenth century more precise dating became possible when a stone tablet was discovered in the ruins of a Buddhist city near Peshawar bearing six lines in an Indo-Bactrian language. Deciphered, the inscription not only named King Gundaphar, it dated him squarely in the early first century AD, making him a contemporary of the Apostle Thomas just as the much-maligned Acts of Thomas had described him. The inscription reads, in part:

"In the twenty-sixth year of the Great King Gundaphara in the Samvat year three and one hundred, in the month of Vaisakh.."

There is some disagreement in identifying the year referred to, but the general consensus is that the "samvat year 103" refers to a numbering system beginning in 58 BC (the "Vikama era") which would set the inception

14. The explorer was G. Massey. The first scholar to connect the coins with Thomas was M. Reinaud in 1848. The name on the coins appears in various spellings, in Greek as Gondopharou, Gondapharou and Undopherrou; and in the Indian script as Gudaphara and Gudapharna. See Percy Gardner, The Coins of the Greek and Scythic Kings of Bactria and India in the British Museum, (London: British Museum Trustees, 1886), pp. xliii-xlv, 103-106, 174; and Vincent A. Smith, Catalogue of the Coins in the Indian Museum in Calcutta, vol 1 (Oxford: Clarendon Press, 1906), pp. 36-38, 54-56; and A.E. Medlycott, India and the Apostle Thomas, an Inquiry, with a Critical Analysis of the Acta Thomae, (London: David Nutt, 1905), pp. 3-10. Medlycott's book is a detailed and vigorous defense of the Thomas tradition.



Here is a chart of the religious make-up of the vast sub-continent:

	1900		1950	
Hindus	154,000,000	(80%)	547,123,000	(78.8%)
Muslims	31,500,000	(13.7%)	80,500,000	(11.6%)
Christians	3,820,000	(1.7%)	27,000,000	(3.9%)
Sikhs	<del>13,500,000</del> 2,000,000	(0.9%)	14,000,000	(2.0%)
Tribal	6,700,000	(2.9%)	10,500,000	(1.5%)
Buddhists	200,000	(0.1%)	5,500,000	(0.8%)

After 2000 years of Christianity in India, at the most only 4% of the people are Christian, and an overwhelming 80% are Hindu. That might be interpreted as failure. It is surely no resounding success story, in terms of numbers. But 27,000,000 Christians are no small number. In fact, that total makes India the ~~so~~ next to the largest <sup>national</sup> center of Christianity in all Asia, second only to the Philippines' 49 million.

Even more important, Indian Christianity is the fastest growing of all four of the country's four major religions, in terms of rate of growth — comparing Hindus, Muslims, Christians and Sikhs. In fact, since 1900, both Hindus and Muslims have actually declined in percentage of the population, while Christians have more than doubled their percentage of the population from 1.7% in 1900 to 3.9% in 1950. That is also higher than the general pop. growth rate of 2½% a year.

India's Christians are divided into three major divisions:

	1900	% of pop.	1980	1970-80 growth
① <u>Roman Catholics</u> Mostly Latin rite - but 2,200,000 Syrian rite (Malabar & Malankar).	1,920,000	(0.8%)	11,500,000 (1.7%)	3.30%
② <u>Protestants</u>	650,000	(0.3%)	10,966,000 (1.6%)	4.01%
③ <u>Indian indigenous</u> 85 denominations; largest Mar Thoma Syrian.	90,000	(0.0%)	2,200,000 (0.4%)	3.6%
④ <u>Orthodoxy (Syrian)</u> Especially Nestorian; since 1665 Monophysite (growing from Jerusalem).	610,000	(0.3%)	1,606,000 (0.2%)	1.10%

Eighty years ago (1900) there were <sup>almost</sup> three times as many

Roman Catholics in India as Protestants; today the number is almost the same (11,500,000 R.C. to 11,000,000 Protestants). Protestants are the fastest growing segment of the Christian population. Slowest are the Syrian Orthodox. Worth noting, (and I do not know the reason) - "western Pentecostalism has not been as successful in India as in many other parts of the world" (World in Ev., p. 374).

The largest Protestant denominations are: (W. in Ev., p. 376 ff.)

- The Church of South India <sup>Methodist</sup> 1,555,902. 1947  
(Anglican, Methodist, Congregational, Presb. & Ref.) 70% former harjain.
- Council of Baptist Churches in N.E. India 1,100,000 1936  
(American Bapt. Doubled membership 1950-70)
- Methodist Church in Southern Asia 900,000 1956  
80% harjain.
- United Evangelical Lutheran Churches 500,000 1975 (1706)  
LCA; Danish; German, Mennonite Synod. 1706 - first Luth. mission in Orient (Tamil synod)
- Church of North India 580,000 1970 (1612, 3rd Ed.)  
Anglican; Methodist, U.Ch. Canada; Baptist; Presb.; <sup>v.p.c. & mch</sup> Ch. of Brethren  
Disciples & Christ; 60% harjain
- Convention of Telugu Bapt. Churches 500,000 1936
- Selveting American Bapt. 500,000 1952
- Mar Thoma Syrian Ch. of Malabar 350,000 1943 (ev. Synod. Orth.)

# INDIA II.

I am going to ~~reduce~~ <sup>simplify</sup> McGavran's ~~by~~ sociological-anthropological typology of Indian churches a little by reducing it from 9 categories to ~~seven~~ <sup>six</sup>. But let me at least give you his full listing - in two divisions:

- I. The Five Basic Types: - (remember that each type will have a good many divisions)
- \* 1. Fully Monoethnic Syrian Churches. - This is the oldest form of Chy in India.
  - \* 2. Fully Multiethnic (Conglomerate) Churches - This is the most typical form of Chy in India.
  - \* 3. People Movement (Monoethnic) Churches from Caste
  - \* 4. People Movement (Monoethnic) Churches from Tribes
  - \* 5. Modified Multiethnic (Conglomerate) Churches - 50% to 90% from one tribe or caste.
- } these are the most natural forms in India - "basically biblical"

- II. The Four Secondary Types: - (modifications of one or another of the above)
- 6. Urban Multiethnic (Conglomerate) Churches.
  - 7. Urban Monoethnic Churches.
  - \* 8. The Great Conglomerates - 83% of India's Christians are in this category.
  - \* 9. The Indian Indigenous Churches. (Not "indigenized").

- Mar 27, 1953

Now let me describe ~~some~~ <sup>five or six</sup> of these in a little more detail, but still only in brief summary, to give you a quick, birdseye picture of Christianity today in India. Let me begin with the oldest.

1. Fully Monoethnic Syrian Churches. India's Syrian ~~churches~~ Christians call themselves Thomas Christians, because tradition traces their beginnings clear back to the Apostle Thomas and his mission to India about 50 AD - which is a much more reasonable reading of church history than most people realize. But I will not go into that in this class. It is sociologically called "~~Syrian~~"



"non-ethnic" - because its religious language (Bible and liturgy) is Syriac, like the early Nestorians (or Churches of the East) in eastern Syria, <sup>India's Syrian Christians</sup> though they now speak Malayalam, the principal dialect.

~~They~~ were not originally racially <sup>now ethnic</sup> Syrian. <sup>(Their bishops came from Syria or Persia (Antioch or Beledid), but</sup> ~~the~~ <sup>ancestors</sup> were probably from three different racial roots - upper class Brahmans, Jewish Christian-traders, and Syrian immigrants but in the 1600 to 1900 years of their history they have become one tightly-knit, homogeneous <sup>Christian</sup> community. Syrian Christians married only Syrian Christians. ~~Their bishops were consecrated from ancient, pre-Indian times in Persia, S (Beledid), or Syria (Antioch).~~

They are, in effect, ~~though they~~ do not like to be thought of as a caste - a <sup>(practically but not fully)</sup> ~~fully~~ integrated part of the Hindu social system, one of the upper class castes.

~~There are more than Syrian Christians in India,~~ <sup>They are</sup> a very strong and influential community, all the more influential because most of them are concentrated in one south-west Indian province - the state of Kerala - where they, along with other Christians, are said to number about ~~21%~~ <sup>21%</sup> of the population - compared to India's over-all average of 4%.

But history has divided the Syrian Christians there into three major groups - ~~Roman Catholic~~ Orthodox (the original club); Roman Catholic <sup>the largest Syrian group -</sup> (due to Portuguese colonization + RC missions); and Protestant (or Independents).  
[2,200,000 Syrian Rite RC; 1,600,000 <sup>Syrian</sup> Orthodox ~~Syrian~~ Christians; 350,000 Mar Thoma Syrians -

The Mar Thoma chh is usually called Protestant, but ~~is~~ actually <sup>an</sup> indigenous Indian Christian church, <sup>on Syrian Orthodoxy which led to its foundation by</sup> ~~that~~ <sup>though</sup> Anglican missionaries had something to do with the reform movement. It was in India Abraham Malpan <sup>was of the school of</sup> <sup>Martin Luther</sup> not an indigenous mission-chh. ~~Abraham~~ M. M. Thomas, who is a regular

visiting professor at Princeton is a Mar Thoma Syrian Christian.

The Syrian Orthodox Christians have the clearest title to the name "Thomas Christians". Their roots are apostolic, and Westman (E. Syrian), but since 1645 the line of episcopal succession has been <sup>Jacobite or</sup> Monophysite, (from Mar Gregory, of Diarbekir on the Armenian border). Syrian Christians number only about  $\frac{1}{5}$  (20%) of India's 12 million Catholics\* - but, partly due to the prestige of their high social & educational standing, ~~they~~ <sup>there</sup> more than half of all Indian Roman Catholic priests and brothers, and more than  $\frac{3}{4}$  of all sisters are Syrians by race (McGowan, p. 55 - his statistics were from 1977 - 1,400,000 Syrian out of 8,500,000 Catholics).

Syrian Orthodox Christians, in particular are very much a part of Indian culture - almost completely "contextualized", as missiologists say: -

They note the time of a baby's birth carefully, and cast the horoscope... The bride's dowry is always an odd number of pieces because an even number is bad luck... The bride's ~~usual~~ mother stands with a lighted lamp, and calls the fire to witness to the ceremony... The newborn child is bathed, and a priest whispers "Jesus Christ is here" into his ear [the first words he hears]... He or she is given a few drops of honey in which some gold is mixed. This is done by... rubbing a ring or other gold ornament on a stone on which some drops of honey have been ~~mixed~~ smeared. This custom, shared with the Nambudiri Brahmins, is claimed to insure prosperity." (S.G. Polton, Syrian Xns of Kerala, pp. 91; 61f., 89)

Mc G. pp 50, 57

Perhaps because of their assimilation into aspects of India's caste-system Syrian Orthodoxy's growth has been biological, not by evangelistic outreach.

II. The Meaning of Mission (cont.)

A calling; a sending and - ~~a work~~ ~~The work~~

3. Third, there must be a work. What the sent ones do may take many forms, but in the Christian mission there must be in all the work of a missionary the telling of the good news.

But where would you begin in the O.T. to look for missions?

I Begin with the Old Testament. <sup>1</sup> <sup>2</sup> Begin with Abraham, who has been called the first missionary. <sup>if you object that this is a course in modern missions, I will justify a German historian's</sup> In fact, he is the beginning of more than that. <sup>Modern history begins with</sup> Abraham, <sup>he said with good German depreciation</sup> one German historian has said. I won't go quite that far. But it is not too far from the truth to say that missions, at least began with Abraham. The call was there, and the sending. <sup>(The call of the sending was direct to the subject)</sup> Both from God - no church, no Israel. "By faith Abraham obeyed when he was called to go out to a place... and he went out not knowing where he was to go." (Heb. 11:8) ~~But he is not the typical missionary; not the model was he a missionary~~ I don't really care whether you finally decide that he was or wasn't. If he was, he is not typical, not the model. He was called. He was sent. He lived among men who did not know the true God. And he had a mission, not just to bring God's blessing to "all the families of the earth" (Gen. 12:3). <sup>But</sup> But what about the priority to evangelize? <sup>He was not a Christian missionary, but an OT one, and therefore an incomplete work.</sup> Abraham did not evangelize; he beget. <sup>the work</sup> His mission, it would seem, was more to provide descendants than converts. He was the beginning of the line of blessing; it was the providence of God that line did eventually lead to Christ - but it is legitimate to question how much of a missionary in the classical sense Abraham really was.

Let me anticipate and expect you look for three signs of mission in the Bible:

1. A call
2. A sending
3. A message to give

work to do among people who do not know God



where the lowest passes are an icy 14,000 feet high, a tired Nestorian priest whose spiritual home was Urfa slipped unobtrusively from the Roman caravan to the Chinese and was carried back to the other end of the world, to the golden court of the great T'ang Emperors of China. It was 635 A.D., <sup>some 2,500 years after Abraham</sup> ~~some 2,500 years after Abraham~~, and I'd like to say that both missions began in Ur. <sup>But the old scholars</sup> ~~But the old scholars~~ were wrong by about 700 miles. Ur is in the south, not the north. In Iraq, not Turkey. Nearer the mouth of the Euphrates, not the source. And thanks to the archaeologists we know an amazing amount about it.

It was ~~no village~~, but a great mercantile city of some 250,000 inhabitants, <sup>(actual)</sup> which was huge for those nomadic days. It stood on an island, surrounded by a great wall 2 miles long, with wide caravan roads leading into it across the ~~grid~~ of canals that surrounded the city and gave it life. Over it all stood the high ziggurat of the Moon-God Nanna. It was called "The House of the Light of the Great Heaven", built of solid brick in three high tiers, black brick on the bottom, the second tier red, the third blue, ~~and~~ topped with a golden dome and landscaped with trees to form a man-made mountain on the flat plain. It was a real city, with real men, like Abraham. We even find that name, Abarama, <sup>(not Abraham)</sup> on clay tablets dating back to the same period. <sup>Abraham is no myth.</sup> ~~Abraham is no myth.~~

But is he a missionary? I don't really care whether you finally decide that he was or he wasn't. It all depends on how we define missionary. But this much is true. He was called by God. He was called out of his home and his own to go forth into a strange and foreign land. He lived among men who did not know the true God. And he had a mission: to bring God's blessing to "all the families of the earth" (Gen. 12:3). ~~He is beginning to sound like a missionary to me.~~ So let's suspend final judgment and accept, as a working hypothesis at least, the proposition that Abraham really was the first missionary, <sup>and let's look at him now</sup> ~~What then, is such a Biblical missionary~~ really like?

But first a warning. It will not be a complete picture. At times it may not even be a logical picture. For the Bible <sup>is</sup> continually and impertinently throwing roadblocks into the path of the systematizer and the theologizer, ~~and the administrator.~~ You may before this conference is out, <sup>steamroller</sup> your way to a "complete theology of mission", but if so I doubt that it will be Biblical, for the Biblical picture is for the finite mind, and never quite complete. Jesus never gets out of Palestine. The apostles are sent to the ends of the earth, and never get there. Paul reaches Rome-- and dies.

In Bible study, bear always in mind never to press your parallels too far, nor tie up your conclusions too neatly. "All genuine theology," says Michel, as quoted by Johannes Blauw.. "All genuine theology is in battle against theologizing..for (genuine, or as I'd say, Biblical, theology) knows the insoluble tensions of the Holy Scriptures.. We..love..simplifications.., the Bible glorifies simplicity..; we wish..to hear ourselves.., the Bible..invites us (rather) to the hearing of the naked word."

<sup>very quickly</sup>  
 How quickly the "insoluble tensions" appear when we take a second, closer look at Abraham as a missionary. The biggest surprise, to me at least--~~to the pious and evangelistic~~--is to discover that Abraham did not evangelize. He begot. He was more interested in descendants than converts. All the drama of the story of his mission centers around <sup>what is going on in the</sup> the wrong question: not how will he evangelize the heathen, but how will he have a son to inherit the promise. "God has no grandchildren", is the evangelistic missionary's slogan--<sup>in my opinion</sup> reminder that salvation comes not by natural birth, but by the new birth. <sup>And</sup> But the success of this first mission in the Bible hinges on the birth of a child, and a grandchild, and great-grand-children to Abraham. <sup>the covenant</sup> And there is no record whatsoever of Abraham preaching to anyone about the true God. ~~Not even to his father, who the Bible plainly tells us~~ And what kind of a missionary is that? <sup>my conservative friends</sup> ~~my good evangelistic colleagues?~~ The answer, I am afraid, <sup>it is</sup> as it appears in the record here, is: a Biblical missionary. <sup>And I have to begin to think it nearly all over again about speaking evangelism and mission:</sup>

But if, to my <sup>evangelical, conservative</sup> surprise, the missionary is not necessarily an evangelist in the Bible, at least in the Old Testament, neither is Abraham much of a comfort to me in my upper-middle class activist moods, either. He was full of energy and movement, all right, but he was essentially an establisher. The heart of his mission was to found an institution, not start a revolution. In fact, he ran out on the revolution, and escaped to the mission field. <sup>it is precisely what we need</sup>

He did nothing for social justice in Ur. He left its slaves, slaves; its women without rights. The tablets tell us that a man in debt in Ur could sell his wife as a slave for up to three years to earn the money to pay back his debts. (Woolley, Abraham). <sup>the poor slave</sup> But Abraham went to the mission field. He did nothing about the race problem at home. It was precisely when race was first becoming a problem in Ur that Abraham left for Canaan. The city was polarizing, Sumerians against Semites, <sup>of the generation of a great</sup> they had lived in harmony for generations, but now a Semite king of Babylon, Hammurabi, was massing his forces against Sumer, and suddenly Ur's Sumerians saw in every Semite neighbor a potential fifth-columnist. But Abraham was no reconciler; he left for Canaan. <sup>It was fact</sup> Even the ecology of Ur was deteriorating. ~~There's an up-to-date home problem for you.~~ Its spreading gridwork of canals was weakening the course of the Euphrates, which one day in the future <sup>was</sup> suddenly to shift its bed and leave Ur first a foul marsh and then a dead desert. But Abraham turned his back on all the <sup>problems and</sup> challenges of his home. He left Ur with its poverty pockets and its temple prostitutes, unreformed, unrevolutionized and unreconstructed, and crossed the desert to found a mission institution, Israel,--a little empire of his own. ~~And we've all been warned against that, haven't we?~~ <sup>How many times have we been warned against that?</sup>

So what kind of a missionary was Abraham? <sup>says the activist</sup> And the answer <sup>But I think</sup> still is: a Biblical missionary. <sup>And of the absence of satisfactory evidence the balance or objective image of the missionary - how can we call him a missionary?</sup> Whether I'm conservative or liberal makes no difference. I've still got to keep my mind open to the possibility that God may have a different definition of missionary from mine.



Let me carry this a little further, and shatter some more cherished stereotypes about the ideal missionary. Here are some ~~short~~ descriptions of Abraham right out of the Bible:

1. Gen. 13:2. "Now Abraham was very rich in cattle, in silver and in gold." Rich? That's strange. I thought the missionary was supposed to be poor. (Last furlough I made the mistake of buying a Mercedes in Germany on my way home--it was cheaper--but you should have seen the look on the faces of some of my supporting churches when their missionary drove up in a Mercedes)

2. Gen. 14: 14-15. "He led forth his trained men..in pursuit.. and routed them and pursued them to Hobah.." Violence? That's strange, too. I thought the missionary was a man of peace.

3. Gen. 18: 22b-28. "Abraham still stood before the Lord..'Suppose there are fifty righteous within the city, wilt thou then destroy the place? Far be it from thee to do such a thing..' " Arguing. And with God, even. But that's not really strange at all if you know missionaries as I know missionaries.

4. Gen. 12: 12-19. "He said to Sara, his wife..'Say you are my sister..that my life may be spared.'" So on top of everything else, the first missionary in the Bible is a liar and a coward.

So where does that leave us in our missionary lesson for today from the Bible. Be like Abraham. He didn't evangelize, and he didn't revolutionize society. He stayed rich and violent and argumentative and deceitful and cowardly. Perhaps I was right <sup>in the first place</sup> ~~after all~~ we'd better switch to Jonah.

Except that if we do, we will miss the whole point of Biblical realism. The Bible <sup>mentions</sup> a man's weaknesses because they are there, ~~not~~ because they are to be imitated. It wasn't his sins that made Abraham a missionary. The good news of the Bible is that his sins didn't keep God from <sup>making</sup> a missionary out of him. Which should be a comfort to most of us.

~~But don't miss the whole point of Biblical realism. It wasn't his weaknesses that made Abraham a missionary.~~

But if our sins don't disqualify us before God, it is just as true that our strengths don't qualify us, either. I believe in specialist missionaries. We live in that kind of an age. But beware of thinking that it is your specialty that will make you <sup>weak to God</sup> [a missionary.] That's not God's standard of judgment. That is more like pride, which is the one sin that more than any other really can disqualify you as a missionary. Hudson Taylor was once effusively greeted by an admirer, "Don't you feel proud that you've been used so mightily of God". And he replied instantly and very sincerely, "No, I sometimes think that God must have looked into many countries and many places to find someone weak enough to do the work, and when he found me, he said, 'This man is weak enough; he will do'."

Abraham, too, was weak enough, as we have already seen. But he was not chosen for his weaknesses, ~~either~~. Don't ~~push that~~



Why did God choose him? Here I'm going to switch to the N.T. for the necessary clues

When the ~~New Testament looks back in appraisal at this~~ Old Testament giant ~~it recognizes his weakness~~ "as good as dead", ~~it calls him~~ (Rom. 4:19)—but more importantly ~~it highlights the~~ <sup>by what</sup> ~~main reasons that led God to choose him, of all people, as his~~ first missionary. ~~I think there are four.~~ <sup>about Abraham it suggests</sup> I'm going to pick out two — one there

<sup>Def's what</sup> First, he believed. This is the all-important factor, Biblically speaking, that cancelled out ~~his weaknesses~~ <sup>and much from his weakness by Rom. 4:19</sup>. ~~It is what~~ most impressed Paul, the greatest missionary of the N.T. about Abraham, the first missionary in the Old. "Abraham believed God.." (Rom. 4:3). He "never doubted God's promise but strong in faith gave honor to God in the firm conviction of his power to do what he had promised. And that is why," said Paul, "Abraham's faith was 'counted to him for righteousness.'" (Rom. 4: 20-21). In an age that tends to over-rate the spiritual values of doubt, it is well to remember that in the Bible the first test of a missionary was his faith, ~~When he believed~~ not his honest doubts, ~~Not even what he had done or said he was going to do.~~ <sup>was doing</sup> Abraham believed God.

Secondly

Second, he practiced the presence of God. The phrase, of course, belongs to Brother Lawrence, but it describes Abraham. He "stood before the Eternal", <sup>Says the Bible</sup> ~~as one version (Moffatt) translates~~ (Gen. 19:27). ~~He was a~~ <sup>and was</sup> "stranger on exile on earth", for His home was "the city which hath foundations, whose builder and maker is God". (Heb. 11: 10, 13). He lived in God's presence, talking to him, listening to him, even arguing with him. As Ernest Wright puts it, "Wherever and in whatever condition the patriarch may be, he is represented as never being away from the presence of God.." (Wright & R. H. Fuller, The Book of the Acts of God. N.Y., 1957, p. 69) Never away from the presence of God--if that is a main mark of the missionary, ~~how many of us measure up to it?~~ <sup>most of us are still pretty far from it</sup>

Finally, he obeyed. This is <sup>the third</sup> ~~just as~~ primary a mark of the missionary ~~as any of the others~~. In fact, it is the distinguishing mark. Faith makes the Christian, obedience the missionary. "By faith.. Abraham obeyed..and he went out.." (Heb. 11:8). <sup>he did</sup> ~~Everything else is~~ secondary. This is why though it surprises me, it does not crush me to find neither evangelism nor social action in the Bible's account of Abraham's mission. ~~They stress here at the beginning is on the~~ It is not that they are unimportant, it is simply that here at the beginning the stress is on the bed-rock essentials--faith and obedience. Trust and obey, for there's no other way--you might say--to be a Biblical missionary

I remember several years ago trying to write a paper on "The Motive and Method of Missions". I started out confidently with the classic motives: the burning passion to save souls, which launched the modern missionary movement, and then the later equally passionate zeal to save society which so changed the missionary movement. <sup>As</sup> As I compared these two spring-motives of mission I came to the conclusion that both are right, but both miss the main point. The missionary can no more save society than he can save souls. In the Bible souls are saved by the Holy Spirit, and the world is saved by God, not man. But man ~~does have~~ <sup>has</sup> his part in both, and ~~that is a~~ <sup>gives</sup> ~~missionary part.~~ <sup>to find that part you begin with character.</sup> <sup>He went out not knowing</sup> <sup>where he was going</sup> <sup>And if you start there - with Abraham - you won't be quite so critical</sup> <sup>of that other missionary whom God is sending in another direction.</sup>

Well, that's what the Bible says to me, <sup>thru</sup> ~~thru~~ Abraham. The next step, is to compare it with what the same thing says to someone else.

"There is in fact only one statement in the OT that expresses in so many words the idea of mission in the sense of "going out to the nations". He refers to Isa 42.4 "[Behold my servant....] He will not fail or be discouraged till he has established justice in the earth, and the coastlands wait for his law". Here in the Songs of the Servant, which point so clearly to the Messiah (as in Isa. 53), <sup>is the</sup> ~~the~~ man of sorrows and acquainted with grief... who was wounded for our transgressions... who, in the 49<sup>th</sup> chapter is to be "as a light to the nations" - here in this foreshadowing of the coming of Jesus Christ, the Old Testament, incomplete as its witness always is until it is fulfilled in the New, <sup>has the OT</sup> comes closest to a clear call to world mission for the people of God.

Sept. 20

To summarize the teaching of the OT on mission: It teaches -

① That the Lord God is a universal God; He is the God of the whole world, the circumciser

② That the Lord God is a <sup>salvific</sup> liberating God. He redeems and rescues Israel. And in him the nations will be rescued, and be brought back to Zion

(See Ps. 87). Smiddeker & Blauw point out that this is <sup>entirely</sup> ~~misinterpreted~~, not centrifugal missions: a <sup>coming</sup> ~~going~~ in, not a going out. <sup>Incidentally, it is worth noting that in the Servant Songs, unlike Exodus which is overlooked in liberation theology, the liberation is achieved through suffering not violence; and through substitution not compensation. (See Verkuyl, Contemporary Missiology p. 93.)</sup>

③ And that Israel is redeemed not to keep salvation to herself, but to be a witness (a light)... Commentators define this as witness by presence (a Gospel made

but it is more - the missionary call to the nations is there - of Huldreich, Ruth, Job and which bear, and the myriad parallels of the Jewish Dispersion are testimony that the time you ~~waited~~ did not keep God for the Jews alone

See INTERTESTAMENT (over)

(Popular theology)



Sundkler, (1965, p. 15): The conflict between particularism and universalism in Israel was in the last resort resolved in the idea of Israel and the Jerusalem temple as standing at the focus of the world and of the nations. With the temple at the centre, universalism could be seen as something centripetal. For universalism can be either centrifugal or centripetal - centrifugal universalism actualized by a messenger, who crosses frontiers and passes <sup>on</sup> his news to those who are afar off; centripetal by a magnetic force, drawing distant peoples in, to the place or the person who stands at the centre. In the OT, the temple is the centre of centripetal movement: the Gentiles must come to Zion, to the holy mountain, at the centre of the world."

See Ps. 67. Glasses asks: How could Israel "have sung these Psalms in the Temple year after year, and not begin to wonder if God might not want them to go out to the nations and tell..." (p. 504 60 Cnd.).  
Continue with point #2, preceding page

INTERTESTAMENTAL PERIOD: We should not neglect, in this respect, the period between the Testaments.

Bleeker - "The missionary consciousness of the early Rabbinic is partly due to the centuries which are not mentioned in the OT itself" (Mus. Old. p. 63).

Proselytism intense in the diaspora. The missions of the Pharisees - "Was for you, scribes, Pharisees, Hypocrites! You travel over land and sea to win one convert; and when you have won him you make him twice as fit to hell as you are yourselves" (Matt. 23:15).

This suggests 2 emphases we have already made about mission: It is a goip - "over land & sea"

Glasses: guess that that ca 30 AD - there were 7,500,000 Jews of whom only 1 million were

in Palestine. A huge rise since the return from exile (Ezra 2:64-42, 360 in 5<sup>th</sup>-c. 150 BC); 150,000 in 2<sup>nd</sup> c. BC - to 4 1/2 million!

Hillel and Shammai (School of Shammai) Remember that Paul was a student of Gamaliel; one such missionary (school of Shammai); in fact 2 schools developed - one pro-missionary, one pro-ministry; this implies intense missionary preaching.

from pt. 3.



~~A few~~ <sup>Three</sup> years ago, in Tallinn below Bangkok on the Gulf of Siam,  
I heard a missionary address by John Stott, formerly chaplain to the  
Queen of England and ~~chaplain~~ <sup>rector</sup> of All Souls Church, London, which the  
London Times once mentioned as the church with one of the two ~~largest~~  
largest congregations in England. (See adaptation in Walter Hawthorn, pp. 3-9).

What I remember best about the address was an  
opening sentence - "It is the Bible that lays upon us the responsibility  
to evangelize the world. gives us a gospel to proclaim,  
tells us how to proclaim it, and promises us that it is  
God's power for salvation to every believer."

That was his outline for the message - which I'll pass on to you  
to the subject this morning "The Biblical Basis of Missions"  
here by way of an introduction, - although it will not be the outline

I will use: -

- ① The Bible gives us a mandate for <sup>missions</sup> world evangelization.  
Gen 12:1-4 "One of the foundation stones of the ~~the~~ mission."  
Matt 28:18. The Great Commission.  
But the whole Bible is the mandate <sup>to missions</sup>, cf. James on Romans, Dale Bruner "In Mission or Talk of it?"
- ② The Bible gives us the message for world evangelization.  
Not "an" message - but God's. One, <sup>message</sup> but expressed in different ways. Not rigid - contextualized.
- ③ The Bible gives us the model for missions. Not only what, but how. The model is Christ.  
Incarnation - the Word became flesh - without loss of identity. But with humility.  
Identification - without distortion.
- ④ The Bible gives us the power for missions.  
"I am not ashamed of the gospel; it is the power of God for salvation Rom 1:16.  
The power of the Spirit."

But is all the Bible a missionary book? What about the Old Testament?

Discussion.

Some say Abraham was the first missionary.

Harry Boyd of Guatemala.  
"Jonah went where God wanted him to go. He said what God wanted him to say. But he absolutely refused to be what God wanted him to be." (The Commission, Apr. 1963). [No spirituality - only obedience.]

② Moses <sup>To</sup> liberation theology, Moses is a far better missionary model than Abraham. He is called <sup>(the burning bush)</sup>; he is sent - sent back to Egypt. And his concern for justice <sup>and</sup> his mission of liberation & deliverance - strikes very modern notes of emphasis in mission. <sup>But his mission is limited to Israel. For those outside, in Egypt, there is judgment, not evangelism.</sup> Is that the Christian mission?

③ Jonah. In many ways Jonah is never to classic historical model of a missionary than any other OT charact. Abraham and Moses worked with the people of God, Israel. They were not sent to the nations. But Jonah was called and sent, and <sup>to heathen Nineveh</sup> finally went, though most reluctantly, to heathen Nineveh. It may be true, as many scholars insist, that the book of <sup>book</sup> Jonah is not basically a missionary lesson; he is not sent as a missionary <sup>They claim that it is primarily</sup> with God's Jews, but ~~but~~ more a reminder to Israel, <sup>of</sup> the <sup>principle position</sup> <sup>second</sup> ~~scope~~ her own superiority among the nations and, of the supremacy of her God. <sup>They point out that</sup> Jonah's message does little more than condemn the sins of the heathen. But I think it does more. It is a ~~clear~~ call to repentance, and to turn to God for forgiveness and life. Jonah may not be much of a missionary, but the missionary imperative is clear in the book.

hooked quotes Thomas Costello on Jonah  
And Jonah stalked  
to his shaded seat  
and waited for God  
to come around  
to his way of thinking  
And God is still waiting for a host of Jonahs  
in their comfortable houses  
to come around  
to his way of loving.  
- p. 100

④ ~~The Serpents of the Serpent (Isa. 42:1-4)~~, The Serpents of the Serpent (Isa. 42:1-4)

It is not primarily to the OT that we must look for a model of mission. Johannes Blum, author of the best book on the subject of the Biblical basis of mission (The Missionary Nature of the Church) says flatly, and perhaps a little too extremely

So we must turn to the NT for clearer light on mission.

The New Testament as a Missionary Book: - (Edw. Shillito, The Way of the Witnesses NY Faith 7, 1936)

"The New Testament tells the beginning of a revolution which is not yet finished... (p. 1)  
It tells of a power newly revealed and newly released in this human scene." "It tells  
of a person, Jesus Christ who said "No man cometh unto the Father but by me."  
~~Because the New Testament of these three~~

"The New Testament," write Edw. Shillito some years ago, "does not contain  
a section given up to missions; it is a missionary book." It is missionary  
book because it tells us that God had only one Son, and he sent him to  
be a missionary - because that is how much God loved the world.

It is a missionary book because it tells of a King whose Kingdom  
has not yet come - but who tells his disciples <sup>to preach the Kingdom (Mark 16:7, Acts 20:25)</sup> to pray that ~~the~~ for  
the coming of the Kingdom - "Thy Kingdom come" - and ~~then sends them out~~  
to work for the coming of the Kingdom and sends them out to preach the  
Kingdom (as Paul put it, in his farewell to the elders at Ephesus - Acts 20:25) - and ~~to~~  
to work for the Kingdom - not themselves alone, but to make disciples, who  
are called in Colossians "fellow workers for the Kingdom of God". (Col. 4:11).

It is a missionary book because it tells of a revolutionary movement  
which is not yet finished, but which must reach into ~~to~~ all nations, and  
to the ends of the earth before the Kingdom will be complete. And  
it is a missionary <sup>book</sup> because it tells of One who is the <sup>only</sup> Way to the Kingdom,  
and the life of the Kingdom and the light of the Kingdom - ~~that One~~  
who says Himself that He is the only way. And it is a missionary  
book because it ~~tells promises that the power~~ tells of a power newly  
released in the human scene" (Shillito, Way of Witnesses, p. 1) which is all the  
power needed to complete the missionary task.



1. Mission in the NT.

But <sup>so</sup> we must turn to the New Testament for clearer light on mission. <sup>As the OT looks forward to the New, the New looks back to the Old.</sup>  
 But the connection is very close. The suffering servant of Isaiah is the crucified Lord, as ~~the~~ the New Testament ~~un~~ clearly declares (Matt. 8:17; <sup>at the start of the NT when mission begins with the birth of Jesus (Acts 1:1-3)</sup> Rom. 10:16), and Paul, as Verkuyl says, "the Apostle to the heathen Gentiles" <sup>gods</sup> has call from God to engage in worldwide mission in these very Servant Songs. (p. 94, citing Acts 13:47). "For so the Lord has commanded us, saying 'I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth.'" (Isa. 49:6)

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But first we must clear up a language problem. Mission, a noun, comes from the Latin *mittere* - the missionary is one who is sent. <sup>that's</sup> the basic meaning. But that word is not in the NT, in the NT a Greek word is used, <sup>the Greek equivalent of</sup> *mitto*, to send, is *ἀποστέλλω*, which means the same thing, but from which another word is derived <sup>ἀποστέλλω</sup> *ἀπόστολος*, an apostle, not missionary. And in the NT usage, not all missionaries are apostles, but apostles, if not <sup>explicitly</sup> in the NT, at least <sup>in the NT</sup> implicitly, are all missionaries - and <sup>in the NT</sup> in translations, they all are definitely missionaries, even in the later classical sense.

Let's follow the word in the New Testament, where *ἀποστολος* is used more than 50 times. —

① Christ is called *ἀποστολος* (Heb. 3:1). The word missionary can also be applied to Him. He was the chief apostle, the first missionary, the "sent one". And he loved the word that he sent. <sup>John 20:21 "As the father has sent me, so...</sup>

② Jesus called and commissioned an inner circle of 12 disciples whom he called apostles, the "sent ones". The apostles were Christ's missionaries. "As the father has

## Apostles

I. Thess. 1 - Paul, Silvanus, Timothy

2: 6, 7 -

I. Cor. 4: 9. Cephas, Apollos, Paul - Apollos apparently also, referring back

Rom. 16: 7 Andronicus, Junius. (perhaps).

I. Cor. 9: 6 Barnabas

Romans 1: 5 the apostleship applies to all who preach the faith among the nations.

sent me, so send I you. (Jn 20:21) But not all missionaries were  
 ③ But <sup>some</sup> missionaries were not called apostles. That word was usually reserved for those who were directly sent & commissioned by Jesus. There was however an important <sup>slab</sup> layer circle.

of "sent ones" - the 70 (or 72) of Luke 10, whom "He sent out ahead of him two-by-two into every town and place where he was about to come." I do not think they are called apostles in the Bible.  
 (We do not know their names. Luke calls them "70" or "72" apostles (Luke 10:1). They are not called "apostles".)  
 The circle of missionaries begins to get larger. We don't know their names, 1

④ But the NT elsewhere <sup>does</sup> speaks of missionaries outside the <sup>smaller</sup> circle of the 12 as "apostles", notably Paul. <sup>and</sup> ~~he came to call the term to send the leaders.~~  
 Barnabas was sent to Antioch by the church in Jerusalem, when it Jerusalem about began to hear disturbing reports about a "mission to Gentiles". And Paul <sup>(Acts 11:25)</sup> boldly called himself an apostle.

His sign, he said, was that he had seen the Lord in person, and been directly commissioned. Barnabas too was called an "apostle".

An overlapping of terms emerges: ① apostles - directly commissioned by Jesus (Mark 16:7).

② Acts 13:1-4:47. Other "sent ones" - Commissioned by H.S. through the church. Some of them called apostles - like Barnabas. They functioned as an extension of the Silas - (Acts 15:22) called "prophet" were sent.

Philip - (Acts 8:26) a deacon.

"Men of Cyprus + Cyrene" - (Acts 11:19-21). Mission to Greeks.

See J. Blauw, msc. pp. 36-37. ① Jewish missionaries never called "apostles" (Heb. 'šeliḥim). ② The 12 are not the NT "apostolate" exclusively, but "the concept of apostle is certainly defined by them".

④ Is there a still layer circle? Isn't every Christian a missionary? This is a concept which has a great appeal today. It is what kept us from reaching a consensus in the faculty discussion I referred to. It is an important challenge and contains a great truth. But it is not what the word missionary implies in the N.T. usage. It lacks the focussing, semantic ingredient of the base word mitto - to send. I ask you ~~let me speak later~~ <sup>for example,</sup> to make a distinction, between the words "missionary" and "witness". Every Christian is a witness. Not every Christian is a missionary - but we can debate that controversial statement next week. In the moment, let's get back to NT. Paul himself was not aware to such functional distinctions. Are all apostles (missionaries)? Are all prophets. Are all teachers... I would not trouble the word ~~sent~~ <sup>sent</sup> as missionaries in the modern sense. He was using the word in its more limited, authoritative sense but

Look use of words in ecclesial circles has tended to pay over some important functional differences in Christian testimony to the fourth. John Stott (in Mission in the New World, p. 15) writes Philip, Peter, Paul, etc. are not the same. The word 'missionary' has been used since 1467 that 'missionary' interchangeably. I agree with Stott and 'witness' and 'evangelism' interchangeably. I agree with Stott and 'witness' and 'evangelism' interchangeably. I agree with Stott and 'witness' and 'evangelism' interchangeably.



Recognizing such functional differences in the ministry, what is the missionary function? ~~the~~

It would be nice to have time to study the whole NT with this question in mind. The gospels - or the greatest mission book of all - the Acts of the Apostles. And we would have to study the epistles - some say the most important book in the

But the New Testament is familiar enough, I think, so that we <sup>basis of mission is Romans; then Ephesians</sup>

will not be unwittingly distorting our definition of mission if we limit ourselves to 2 models. -

① Jesus Christ His example + his command

② The Apostle Paul

### I Jesus Christ.

"The Christian Mission is Christ" wrote Max Warren, then (1951) Gen. Secy of the Church Missionary Society (the "voluntary", as distinct from the established missionary society of the Chd of England). ~~in his~~ The sentence in his little book The Christian Mission (I recommend it), and he idealized it as very important. The Christian Mission is Christ. The point he is making is that the Christian Mission does not belong to any individual or to any group or society to define - not even to any Church - it belongs to God who 'sent His Son', and it is Christ because "in His Son who says 'he, I come to do Thy will', and in Him alone has God's will been perfectly embodied" (p 62). 'God had only one Son, said Paul, and He made that Son a missionary'.

To know what mission means, therefore, we must first ~~see~~ 'see Jesus only', we must see how Christ went about the mission.

Two things, first, by way of general analysis, in Christ we see that God's will for the world is ① that the world shall be saved. Christ is Saviour.

② that the world shall be one, shall find its true unity.

in the unity of its response to the God who is Greater Father and Father of all.

There is an essential theme of the relation between mission and conversion, salvation & unity.

nothing was the first creed of the Christians which the short phrase 'Jesus Christ Lord and Saviour'.

But was Jesus a missionary in the classic historical sense of 'mission'? As God and man, yes, he was sent and went from heaven to earth. But that is an impossible ~~and~~ model for any mission. <sup>We are not God and man.</sup> We're only human, not divine. <sup>Besides,</sup> If we followed his Jesus' example, in what we have to stay where God ~~sent~~ first sent us, in other words, where we were born? And classical mission demands not only a second birth, but a second sending, from where you were born to where you are sent in mission. But Jesus, as man, was not in that same stayed home. He hesitated even to cross the border into foreign territory. He was sent into the world - but ~~wasn't~~ <sup>his world</sup> ~~his~~ <sup>small</sup> world, a narrow world; he went only to Israel and <sup>didn't</sup> he send his disciples <sup>out</sup> with <sup>an</sup> explicit ~~mission~~ narrow, discriminatory, racist ~~instructions~~ mission: "Go neither among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel" (Mt. 10-6; 15-24) "I was sent only to the lost sheep of the house of Israel"

In terms of the pre-N.T. missionary debate of the Jews - between the particularists who limited God's mission to Israel; and the universalists, whose ~~some~~ God was the God of the whole world - Jesus sounds dangerously like a Shammaitic, a particularist.

~~But we know better~~

Harnack -

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Harnack, in fact - the great church historian at the turn of this century, author of a classic History of Dogma (in 7 volumes) who also wrote a classic book on missions: The Mission and Expansion of Christianity in the First Three Centuries - Harnack declared that Jesus never even considered a mission to the Gentiles. (Mission <sup>und</sup> Ausbreitung I).

But we know better. It's a fallacy to think that we have to stop with Matt. 10 in our search for the meaning of Jesus' mission. The Swedish missiologist, <sup>Bengt Sundkler</sup> <sup>bishop</sup> ~~missionary~~ to Tanzania, and later Prof. of Church History and Missions at Uppsala University, was not long in answering Harnack. His was a famous essay - Jesus and the Pagans (in French in 1936) Revue d'histoire et de Philosophie religieuse, 16, pp. 462-499. You'll find Verbeke referring to it.

He breaks away <sup>from</sup> with the Jewish formula which polarized universalists and particularists, <sup>which</sup> ~~and~~ <sup>Bengt Sundkler</sup> seemed to call Jesus a particularist. Rather, ~~he~~ brought in a whole new way of looking at the debate: - not confrontation, but confluence (in the oriental manner of yin + yang). Mission has 2 forms, two dummies - one is centrifugal, and the other centrifugal, and the relationship in Scripture is not exclusive but chronological. In the O.T. <sup>the</sup> centrifugal <sup>form is dominant,</sup> the nations <sup>come</sup> to Israel; in the NT <sup>Jesus</sup> at first also centrifugal, Jesus does not go to the world, he stays in Israel, and the nations, like the Syro-Phoenician women of Matt. 15 have to come to him, and insist importunately that He hear them. It isn't easy to get his attention.





b. Second, and just as important, it <sup>relates mission to the King, not just the Kingdom</sup> announces the coming of the King.

The prophecy in Isaiah <sup>directly</sup> connects the coming of the Kingdom "i.e. the acceptable year of the Lord, liberation and jubilee, with the coming of the anointed one" the Messiah. Jesus quotes, "The Spirit of the Lord is upon me ~~to preach the good news to the poor~~ because he has anointed me to preach the good news (the Greek word is to evangelize) - then he lay aside the scroll, and quietly announces "Today this scripture has been fulfilled in your eyes." There is no Kingdom without the King. And there is no Christian mission without this double announcement:

the King and the Kingdom. Why do we let Christians today separate them - evangelicals busily preaching Christ, the King, <sup>and forgetting, ignoring the breadth of his Kingdom</sup> and liberals doing better with the Kingdom, but <sup>saving, making</sup> forgetting <sup>of the Mission</sup> the King.

The Great Announcement (Lk. 4: 16-21), belongs with the Great Commission to the Mission.

2. But so also does the Great Commandment. (Matt. 22: 36-40). ~~Then~~ "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. <sup>On these 2 commandments,</sup> On these two commandments depend all the law and the prophets." <sup>Not on the "great commission"!</sup> Don't let mission take you away <sup>from</sup> the pivotal anchoring demand of God, the author of all mission, <sup>- his demand for vertical commitment</sup> ~~The centrifetal flung is out into mission to the ends of the earth,~~ <sup>But</sup> mission must never be separated from the vertical "Thou shalt love the Lord thy God" - or from the immediate "and thy neighbor as thyself." The vertical, the immediate, the <sup>out-thrusting</sup> centrifetal - that is the ~~heart~~ <sup>0</sup> of power for the mission. Take any other direction, any other line, and you

pull out the plug, or cut the cord. The power stops. ~~You can't~~ ~~Pass~~ ~~no~~ way to by-pass God, or to neglect your neighbor, in your haste to get to the ends of the world, and ~~still be a missionary~~. <sup>you will be</sup> you may call yourself a missionary, but you won't be one. The great Commandment is a missionary Commandment.

The Great Announcement; - the Great Commandment - and now the Great Commission.

L.P. 39

### 3. The Great Commission. ~~There~~

There are actually five great commissions - five versions of it in the four gospels and the book of Acts. The clearest and most definitive is in Matthew, but the others are important. Let's begin with Mark. (perhaps the earliest, perhaps the latest).

① Mark 16:15-16 "And he said to them, 'Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not will be condemned. And ~~these~~ signs will accompany those who believe" - casting out demons, new tongues, picking up serpents, healing.

You remember from Verkuyl <sup>(p.109)</sup> that C.H. Dodd interprets the very first verse of Mark as setting a missionary tone to the whole book. "His first words 'The gospel of Jesus Christ', says Dodd, show 'that in his own mind he <sup>(Mark)</sup> is convinced that he by writing is doing the very same work as the missionaries were doing orally' (Dodd, The Founder of Christianity, N.Y. Macmillan, 1970, p. 24) ~~quoted~~: So his version of the Great Commission is a natural ending to his gospel. It may not be in all the lists - but it belongs there.

Two points in the Mark version of the Commission are worth noting. -

Ⓐ The phrase "into all the world" is unique, says Verkuyl. It replaces Matthew's "all nations" and is thereby more all-embracing, more global.

Ⓑ It does not evade the issue of the ~~urgency of decision~~ a life-or-death nature of mission: <sup>depending upon</sup> the response, <sup>the proclamation leads</sup> ~~means~~ either to salvation or to judgment. There is no blurring of the urgency of the mission in Mark.



(2) Luke - Acts

Luke 24: 45-49. "Thus it is written, that the Christ should suffer, and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations beginning from Jerusalem." \*Hosea 6:2

Acts 1:8. "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judaea and Samaria and to the end of the earth."

Points stressed: ① The call to mission is tied "not only to Christ's resurrection but also to the promise of the Holy Spirit

- ② ~~World-wide mission~~. "The mission is world-wide." "To all nations..." incl. Jerusalem. The message is not subjective; it deals with specific, witnessed facts. (.)
- ③ ~~Specific message~~: Jesus suffering, death + resurrection
- ④ ~~Specific order~~. The mission has a specific order of expansion: - Jerusalem; Judaea + Samaria; the world.

(3) Matthew 28: 18-20: "All authority in heaven and earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo I am with you always, to the close of the age."

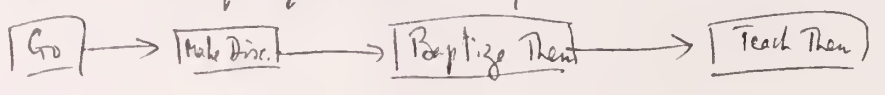
J. Blain sums up the significance of this mission in its "four 'alls'" - for 41/64

- ① all authority - the authority which rules heaven + earth is the authorizer of mission.
- ② all nations - the great turning point in direction of the Gospel: not just Israel, all nations.
- ③ all that I have commanded - the whole Gospel (law + grace) for the whole world.
- ④ always (gr. "all the days") - the everlasting promise - This is what the Bible means by "mission by presence" - not our presence but His. Active, not passive.

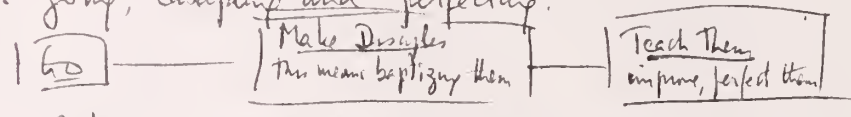
in Matthew

The exposure of these great verses, has brought on an interesting debate. What does Jesus mean? [At Fuller, Art Glaser, Dean of SWM has spoken of the debate there on how to interpret what this verse says about mission.

The traditional ~~Dr. McGavran's~~ interpretation ~~does not~~ sees ~~three~~ from major emphases in the verse as the "classical" description of mission: Go, Make Disciples, Baptize, Teach - diagrammed - thus way:

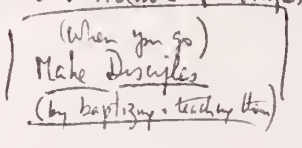


McGavran, if I remember correctly divides it into three steps: going, discipling and perfecting.



But a graduate student at SWM, Dennis Oliver, who is now director of the Clark Smith ~~institute~~ Research Center of Canada, I believe, had the nerve, the audacity to challenge his teacher, the founder of the School, Dr. McGavran. There is only a two-fold charge, he said: Go + Make Disciple. - nothing more and nothing less. - In fact, there is only one imperative, he pointed out, in the Greek: ~~the~~ Make Disciples (ΜΑΘΗΤΕΥΣΑΤΕ)

The other points in the command are subordinate participles: ΠΟΡΕΥΘΕΝΤΕΣ, ΒΑΠΤΙΖΟΝΤΕΣ, ΔΙΔΑΚΟΝΤΕΣ.



ΠΟΡΕΥΘΕΝΤΕΣ ὄν ΜΑΘΗΤΕΥΣΑΤΕ ΠΑΝΤΑ ΤΑ ἔθνη, ΒΑΠΤΙΖΟΝΤΕΣ αὐτοὺς.. ΔΙΔΑΚΟΝΤΕΣ αὐτοὺς

ΠΟΡΕΥΘΕΝΤΕΣ - going (depart, leave, emm. - wanders) ΒΑΠΤΙΖΟΝΤΕΣ - baptizing

ΜΑΘΗΤΕΥΣΑΤΕ - make disciples ΔΙΔΑΚΟΝΤΕΣ - teaching.

My own feeling, from what small feeling of the Greek, as I have intermittently used it over the years, is that Oliver probably is too slavishly grammatical. The imperative in the verb ~~ΠΡΟΣΘΕΤΕΣ~~ (going, departing, crossing boundaries) MAKE DISCIPLES does highlight the proclaiming, converting, evangelizing nature of the mission in which Christ sent the apostles - and through the apostles, His church - but ~~that~~ the imperative passes on in Greek usage some of its command urgency to the accompanying participles - ΠΡΟΣΘΕΤΕΣ (going, crossing boundaries), ΒΑΠΤΙΖΟΝΤΕΣ (baptizing), ΔΙΔΑΧΟΝΤΕΣ (teaching). Go, baptize, teach - all catch some of the imperative from "make disciples".

All these elements, and more, enrich the meaning of mission as defined in the Great Commission: (see Verkuyl - pp 106-108).

- ① There is the classic emphasis on crossing boundaries: Go. (ΠΡΟΣΘΕΤΕΣ)
- ② There is the central evangelistic priority: make disciples, <sup>ie</sup> ~~to~~ bring those outside the Kgd. into the Kingdom under the reign + authority of Christ, the King.)
- ③ There is the global scope of mission - all nations (πάντα τὰ ἔθνη), the whole human race, with perhaps a touch of recognition of "ethnic units", (cf. Verkuyl, <sup>and Hoekendijk</sup> ~~and~~ <sup>Verkuyl, however, argues for its connotations of nation, ethnicity - (Parker, loc. cit. p. 107)</sup>, (though Verkuyl, <sup>and Hoekendijk</sup> ~~and~~ <sup>Verkuyl, however, argues for its connotations of nation, ethnicity - (Parker, loc. cit. p. 107)</sup>, asserting it is a technical term for all humanity), greatly used in support of the "homogeneous units", or "reachable units" emphasis of church growth studies in mission. ἔθνη in NT = people + nations outside Israel.
- ④ There is the church connection - baptism into the family of God.
- ⑤ The theological foundation - trinitarianism.
- ⑥ There is the command to make open proclamation of the Name - no mission merely by presence.
- ⑦ And finally, there is the continuing work of teaching, nurturing the new believers. ἑκαστὸν



There has been some questioning of the authenticity and adequacy of this great passage in Matthew as the catapult into mission into which it has been made. Granted, it is only one of the great Biblical commands to mission - nevertheless Verkuyl is right in affirming its significance with a striking quotation from Karl Barth:

"Both as recapitulation and anticipation, by revealing the hidden reality of the eschatological community, the Great Commission certainly is the most authentic of Jesus' sayings."  
 (Karl Barth, 'An Exegetical Study of Matt. 28:16-20' in The Theology of the Christian Mission, ed. G.H. Anderson, N.Y. McGraw Hill, 1961, p. 67).

④ JOHN 20:21.

But you may have noticed that we have looked at only three versions of the Great Commission - Mark, Luke, and primarily Matthew. Is there a version in John? Some say no. The synoptics, they say, have the classic command to mission which we call The Great Commission (pp. 22 ff.) In his little book Christian Mission in the Modern World, John Stott confessed that for years, because he <sup>had</sup> relied exclusively on the synoptics in his exegesis of the Great Commission basis of mission, he ended up with an incomplete view of ~~the Biblical teaching~~ what the Biblical ~~meaning~~ meaning of the Christian mission.

What was missing? Well, he said, "at the World Congress on Evangelism in Berlin in 1966" I argued that "the mission

of the church, according to the specification of the risen Lord, is exclusively a preaching, converting and teaching mission." That's the three-fold diagram Go and ① make disciples ② baptize ③ + teach.

But in 1975, Stott confessed, he would express things differently: "It is not that the Commission includes a duty to teach converts everything Jesus ~~has~~ commanded (Mt. 28:20), and that social responsibility is one of the things <sup>which</sup> Jesus commanded. I now see more clearly that not only the consequences of the Commission but the actual Commission itself must be understood to include social as well as evangelistic responsibility, unless we are to be guilty of distorting the words of Jesus."

This is the lesson learned from ~~the~~ <sup>the</sup> version of the Great Commission in John's gospel. It is markedly different from the synoptic - but it is "the crucial form in which the Great Commission has been handed down to us. It is repeated twice - once in the priestly prayer (Jn. 17:18), and again, after the resurrection, - the prayer is turned into a Commission (Jn. 20:21) "As the Father has sent me, even so I send you." Short, simple and devastating. "For the Father sent Him into the world not only to save, but to serve." Not to rule, but to serve. The Commissioning of the missionary is the Commissioning of a servant.

///  
02

To recapitulate - ~~these five~~ <sup>these major</sup> points define the <sup>N.T.</sup> mission. (Verkuyl, p. 112).

- ① The command <sup>for mission</sup> is given by the risen Lord.
- ② The mission is a continuation of Christ's own mission to the whole world.
- ③ The power for the mission comes from the Holy Spirit.
- ④ It is a sending mission "Go", and a ~~full mission - evangelize, baptize, teach, heal~~
- ⑤ It is a full mission - evangelize, baptize, teach, heal. (in other words, it is both proclamation and service).

III. The APOSTLE PAUL

Verkuyl is surprisingly brief in his treatment of Paul as a Biblical model for mission. It may be worthwhile to take a little time, therefore, with one of the most perfect and most stimulating treatments of Paul the missionary, written by a missionary - an Anglican in China, Roland Allen's Missionary Methods St Paul's or Ours. A little missionary classic. It should be read along with another little classic <sup>on missionary methods</sup>, by a Presbyterian in China, John L. Nevins - Planting and Development of Missionary Churches, Shanghai, 1886. Two classics.

Allen, Missionary Methods

A. First let me state Allen's main thesis: In only a little more than 10 years Paul established the Church in 4 imperial Roman provinces: Galatia, Macedonia, Achaia and Asia. Before 47 AD no church there - after 57 AD he wrote as if his work was done, and he could plan missionary journeys farther west without worries that the Church he had planted would perish while he was gone. By comparison, the modern missionary movement has kept its missionaries at work in the same places for ~~about~~ <sup>over</sup> 100 years, ~~and~~ <sup>(he wrote in 1903,</sup> he wrote in 1919), the churches they planted are still dependent on their presence. How did Paul do it? What is wrong with our methods?



What were St. Paul's method, then?

I. He had an overall plan, and a concrete strategy. (perhaps not deliberate)

1. His overall plan followed three principles: -

a. His object was to establish the Church in the whole province - not just the

town in which he preached. His call was to Macedonia, not Philippi, for example

b. He chose specific provinces, in ~~Roman administrative areas~~ <sup>and Greek civilization, and Jewish influence.</sup> and <sup>by-passed</sup> others. Why? <sup>(see I)</sup>

c. His theory of evangelizing a province was not to preach all over it himself,

but to plant a church in 2 or 3 cities as radiating centers to spread light thru the province. He chose the cities - but not as the end, but

the tool of mission. "Important cities may be made the graves of a mission as ~~well~~ <sup>easily</sup> as villages" (p. 12).

2. His strategy then was to seize strategic points and make them centers for mission. How

did he choose the strategic centers: four considerations: -

a. He chose centers of Roman administration: <sup>(as a Roman citizen he had special powers)</sup> security, toleration + the example of

Rome as a symbol of the Kingdom - preparation for gospel.

b. He chose centers of Greek civilization - <sup>(as a citizen of a Greek city he had advantages)</sup> provided means of communication (Did not translate Scriptures into dialects. Why? Diverse?)

c. He chose centers of Jewish influence - as a Jew he had special privileges; OT preparation

d. He chose centers of world commerce - to write, to read, and to spread.

e. But not a rigid strategy - He was open to the Spirit.

3. He used careful methods: 3 rules.

a. He was very careful of the financial policy: <sup>(1)</sup> he did not seek financial help for himself; <sup>(2)</sup> and he did not give financial help to his converts;

<sup>(3)</sup> he followed the rule that every church should administer its own funds.

b. He used effective methods of preaching: 4 characteristics: -

- ① Sympathy - he was always ready to recognize the good in his hearers.
- ② Courage - he faced difficulties openly, and did not avoid unpleasant truths.
- ③ Respect - he did not talk down to his hearers; he was logical + appealed to their better motives.
- ④ Confidence - he was completely confident his message was true + would get results.
- ⑤ ~~But all these~~ Skill - the truth he first presented in terms his hearers could understand; proceeded to tell them facts unknown to them; answered their objections; appealed for acceptance of the new truth; and boldly warned of the consequences of refusal. (p. 63)

c. He developed training methods for new converts.

- ① They must be self-reliant, dependent not on the missionary but the Spirit.
- ② He established churches, not missions.
- ③ He taught the few to teach the many.
- ④ Stressed moral character as more important for leadership than intellect.

d. His method of dealing with organized churches.

- ① The general rule: Trust the Spirit
- ② Discipline through mutual responsibility - not by the missionary or an outside court (eg. a foreign mission board). "He succeeded through failure where we often fail through succeeding. We exercise discipline and leave the Church undisciplined. He disciplined the Church; we discipline individuals."
- ③ He recognized and maintained the unity of the Church, tho his churches in the 4 Provinces were vastly different from the church in Jerusalem.
  - (a) "St. Paul began with unity - not as something to be created but something which already existed"

(b) Method - Two methods: - (p. 130 ff.)

① <sup>Not</sup> Conformity to practices of the home church (Jerusalem) - <sup>this was</sup> Paul's method

- 12]. But rather - incorporation into the body of Christ as 'parts of a still incomplete whole which must grow by degrees to completeness' Paul even "declined to establish a priori tests of orthodoxy" (Possible exception, Gal. 1:8). (p. 132). His "conception of unity was so spiritual that it could not possibly be realized by a mere maintenance of uniform practice." (p. 133).  
 ∴ "The establishment of new churches in the East [and in Africa] should bring to us as great a gain as the establishment of Greek churches brought to the Church in the first century" (p. 138).

e. Finally, Paul's two missionary principles. (p. 148 f.)

- ① He was a preacher of the Gospel, not of law.
- ② He must retire from his converts to give place to Christ. "He gave place for Christ. He was always glad when his converts could progress without his aid. He welcomed their liberty." (p. 149).

B. K. S. Latourette's Critique of Allen. Don't take all your methods from one book, not even Paul's

- 1. Allen ignores four important factors in his analysis of 1<sup>st</sup> century church's missionary record
  - a. We have inadequate information about why the church spread so rapidly. We know much about Paul, but some of strongest churches were not Pauline: Antioch, Rome, Alexandria
  - b. The base of judgment is narrow: - only a small segment of globe + only one culture (Hellenistic)
  - c. The methods, good tho they were, did not prevent the rise of heresies + variants
  - d. The missionary methods of the first centuries did not prevent the corruption of the Catholic church itself. It was not a cure-all.



2. Allen fails to take into account the experience of other epochs of missionary expansion

a. The Conversion of Europe - a remarkable achievement, but by other methods.

- ① Conversion by community, not individuals, and led by princes not missionaries.
- ② Active agents were professional missionaries, monks - not new converts.
- ③ New churches were taught to conform to the theology & ecclesiology of older churches.

Exception. the great spontaneous expansion of Irish Kty. When it began to disintegrate, however, in 7<sup>th</sup> c., the "older" Roman church took over and then the English began to evangelize the continent.

b. Roman Catholic expansion of 15<sup>th</sup> - 18<sup>th</sup> c. Won Latin America. But its corruption & central direction from Europe seems to substantiate Allen.

c. Modern Missionary Movement -

[K.S. Lalonde, "History & Missionary Methods" in I.R.M. Apr 1953, pp. 137

<sup>Summary 7</sup>  
Another Critique - (but supportive) - David M. Paton, ed. Reform of the Ministry: A Study of the Work of Roland Allen Lond. Lutterworth 1968. pp. 33 ff.

① Allen's work is all very well if you start clear with no history behind you, and doubtless new work should be begun on his principles. But what are you to do in places where for many years, maybe centuries, the Church has been organized on paternalist & professional lines.

② That is all very well in Britain or America perhaps; and doubtless it was all right for St. Paul whose churches were full of God-fearers but up on the Jewish law; but is it possible among primitive people in Africa & the South Seas?

③ "What will be the relation of the voluntary to the [salaried] clergy? How are standards maintained?.."

④ Allen talks all the time about the Church. Has the Church no cultural and social responsibility? <sup>He was mistakenly engaged -</sup>

⑤ Is all this talk about "trusting the Spirit" practical. What about so

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Moravian Patterns of Discipleship

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July 8, 1983

The winds roared round about us, and - what I never heard before - whistled as distinctly as if it had been a human voice. The ship not only rocked to and fro with the utmost violence, but shook and jarred with so unequal, grating a motion, that one could not but with great difficulty keep one's hold of anything, nor stand a moment without it.<sup>1</sup>

On his missionary venture to the Indians of Georgia, John Wesley here records a harrowing day in the midst of his voyage. He was crossing the sea in order to find the missing link to his faith; a desire that had followed him around like a shadow at Oxford. As the founder of Methodism was being rocked about in the storm, he was deeply impressed by the unwavering calmness of a group of Moravian missionaries whose faith seemed to possess a comforting security that he had not yet found:

I had long before observed the great seriousness of their behavior. Of their humility that had given continual proof, by performing those servile offices for the other passengers which none of the English would undertake; for which they desired and received no pay, saying, 'it was good for their proud hearts,' and 'their Savior had done more for them.' And every day had given them occasion of showing a meekness which no injury could move. . . In the midst of the psalm wherewith their service began, . . . the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans [Moravians] looked up, and without intermission, calmly sang on.<sup>2</sup>

The life witness and evangelical beliefs of these simple pietists intrigued Wesley. So much so, in fact, that they provided the final impetus to his own personal conversion upon returning to England in 1738. Moreover, just as it took a voyage with the Moravians for Wesley to encounter their evangelistic witness, so also was a voyage required in order



to learn their further means of discipleship. Not to Georgia, however, but this time to Herrnhut, a small settlement tucked away in the German province of Lusatia (part of modern day E. Germany and Poland). It was here that Wesley gathered many of the organizational and spiritual principles that would soon become earmarks of "The Society of the People Called Methodists." So enthused was Wesley with what he saw at Herrnhut, that upon his departure he declared in his journal, "Oh when shall THIS Christianity cover the earth, as the 'waters cover the sea?'" 3

Who were these people called "Moravians?" What was it about their personal character and corporate lifestyle that could indirectly aid the greatest revival Britain has ever seen, as well as the first great Protestant missionary movement? In seeking answers to these questions, I believe, one may encounter some valuable suggestions for building a model of Christian discipleship.

#### History of the Moravian Church

To answer the question, "Who were the Moravians?," from an historical point of view, one could surely fill several volumes. Their history is a long one, longer than most realize, stretching back to the days of Jan Huss in the early fifteenth century.<sup>4</sup> Like Wycliffe in England, this Bohemian preacher and teacher was a reformer "before his time," whose life was sacrificed to stake and flame in 1415. Thereafter, his followers were subjected to swells of intense persecution throughout the next three centuries.

Not until after the Reformation and the end of the Thirty Years War (1648) did these pilgrim refugees find united fellowship, when the Moravian contingent reconstituted the age-old church of the United Brethren or "Unitas Fratrum." Soon following, a small band of the Brethren were offered a place of solace on the estate of the Saxon Count Nicholas von Zinzendorf. In this Lutheran land, the Moravians founded the settlement of Herrnhutt and thereby planted the seed from which missionary ventures would branch to literally all ends of the earth.

## The Life and Character of Zinzendorf

The story of Moravian missions is not complete without the story of the communal piety from which they were born. And the record of that communal piety is even less complete without some understanding of Herrnhutt's master disciple, Count Nicholas von Zinzendorf.

From his early childhood days, the Count was an unusual model of personal piety. At the age of six, he is said to have held prayer meetings with his friends and, by the time he was finished with boarding school, seven prayer societies had been sparked by his leadership.<sup>5</sup> At ten years of age, the young Nicholas developed a religious society for boys called "The Order of the Grain of the Mustard Seed." Its members "pledged themselves to confess Christ faithfully, to exercise love toward their neighbors, and to seek the conversion of others, both Jews and the heathen."<sup>6</sup>

Zinzendorf's years at college, and after, were no less pious in their magnitude. He strictly avoided the lure of Friday night frolics with classmates by praying through the evening alone in his room.<sup>7</sup> Two days per week were given to fasting and many hours to the writing of hymns. In fact, some have considered him to be the Charles Wesley of eighteenth century Germany, having composed over two thousand "poetic effusions."<sup>8</sup>

The Count's sense of inward spirituality, however, was not in the least exclusive. As one historian notes, "He was catholic in his choice of religious fellowship, delighting to hold conference with Lutherans, Calvinists and Roman Catholics. His own concern was that a man's heart should beat true to the love of Christ."<sup>9</sup> His personality, as well, reflected the diversity of his religious affiliations. A lively imagination gave him a bent toward the mystical, but his practical spirit kept him from unrealistic visionary wanderings. He possessed a romantic zeal and a talent for understanding people that appealed to peasant and nobleman alike.<sup>10</sup>

When it comes to his theology, however, Zinzendorf's beliefs fail to match the brilliance of his personality. He is often criticized for giving pre-eminence to emotions over doctrine. The Count is quoted as having said, "There is nothing more dangerous or useless than a little brain, filled with thoughts about theology, trying to penetrate the godhead."<sup>11</sup> Personal salvation, for him, had nothing to do with intellectual assent of any kind. It was a decision based purely on faith, confirmed by the Spirit through the emotions of the heart; Saving grace, however, was much more than an irregular heartbeat. Justification and sanctification, through good works, were so tied together that Zinzendorf held "that he who does not perform them is not really saved."<sup>12</sup> It was his strong belief that it was less than sufficient to love Christ without being totally involved in the life and and service of the community.

#### Moravian Community Structure and Spirituality

That the role of the Christian in his or her community was crucial to Zinzendorf, cannot be stressed enough. For it is this emphasis, combined with the need for spiritual discipline, that gave uniqueness and power to the Moravian church. At Herrnhutt and other Moravian strongholds, such as Bethlehem, Pennsylvania, every dimension of a person's life - spiritual, social and vocational - was affected and regulated by the structure of the community.

The communal structure was divided according to "choirs." These choirs consisted of distinct segregations determined by age and sex. (The latter was effected out of Zinzendorf's fear that religious intensity and sensual desire might become unrecognizably intertwined.) Herrnhutt was divided into ten such divisions, consisting of: "(1) the married choir; (2) the widowers; (3) the widows; (4) the single brethren; (5) the single sisters; (6) the youths; (7) the big girls; (8) the little boys; (9) the little girls; and (10) the infants in arms."<sup>13</sup> From birth, every person was segregated into these groupings,



not only in worship services and other community gatherings, but in living arrangements as well. As illogical as this system may seem to most moderns, Zinzendorf nevertheless believed that it held great advantage in combining the familial context of a small group with the healthy objectivity of a large-scale organization.<sup>14</sup> Even though the disturbance of family life and added economic concerns lead to the moderation and decline of the choir system, one author noted that this type of separation "made it easier [for the missionaries] since they had very few parental and home ties to break."<sup>15</sup>

The choirs, themselves, were organized according to a hierarchical structure.<sup>16</sup> Each group had their own supervisors who were assisted by a few "helpers." The helpers were responsible for attending to the more detailed spiritual needs of their constituency. On the mission field, these responsibilities were handed over to local people for the tasks of keeping the mission in order, settling family disputes, visiting the sick, calling upon inactive members, holding fellowship meetings and collecting church monies. In addition, they met together once per week to pray for each other and their duties.<sup>17</sup> Choirs were further divided into groups of two or three called "bands." These smaller fellowships grew out of Zinzendorf's desire for a more intimate way of assessing and nurturing the individual's spiritual growth and direction. Bands would meet frequently to discuss their spiritual states and exhort and pray for one another.<sup>18</sup>

The bands, however, were only a minute part of the religious life of the Moravian Christian community. It is no exaggeration to say that the majority of any given day was taken up with spiritual activities. At Bethlehem (mid-eighteenth century) for example, the day began at five o'clock in the morning with the elder's morning grace. At eight o'clock, the choirs gathered to read aloud and study the sermons of Zinzendorf. Also at this time, the Biblical "watchword" of the day was announced so that it might be given proper meditation in preparation for

the sundown service, where it would be studied and expositied. After supper, thirty minutes were devoted to Bible study, followed by small group fellowship meetings where testimonies were shared until eight-thirty. At nine o'clock, the saints gathered for an hour of singing, finally drawing the evening to an end with fifteen minutes of special prayers at ten.<sup>19</sup>

(At Herrnhutt, the evening services and meetings were open to persons outside the community.)<sup>20</sup> From 11:00 p.m. until six o'clock the next morning, the men of the settlement were assigned to the "night watch." Through the streets they would walk, singing their song upon the striking of every hour:

Eleven is past; still at the hour eleven  
The Lord is calling us from Earth to Heaven.

Ye brethren, hear, the midnight clock is humming;  
At midnight our great Bridegroom will be coming.

Past one o'clock; the day breaks out of darkness;  
Great Morning Star appear and break our hardness.

'Tis two; on Jesus wait, our silent season;  
Ye two, so near related Will and Reason.

The hour is three - the Blessed Three doth merit  
The best of praise for body, soul, and spirit.

'Tis four o'clock. When three make supplication  
The Lord will make the fourth on this occasion.

Five is the clock; five virgins were discarded,  
When five with wedding garments were rewarded.

The clock is six; and I go off my station;  
Now, brethren, watch yourselves for your salvation.<sup>21</sup>

When they were not involved in religious gatherings, the Moravians worked. Yet "work" is really too banal a term to convey the sense of devotion with which they performed their tasks. There was an amazing sense of vocation, which lead Bishop Spanenberg of Bethlehem to claim: "They mix the Savior and His blood into their harrowing, mowing, mashing, spinning, in short, into everything. The cattle yard becomes a temple of grace which is conducted in a priestly manner."<sup>22</sup> Every occupation had its own hymn like this one that the spinners sang:

Know ye sisters, in this way  
Is your work a blessing,  
If for Jesus' sake you spin,  
Toiling without ceasing.

Spin and weave; compelled by love;  
Sew and wash with fervor,  
And the Savior's grace and love  
Make you glad forever."<sup>23</sup>

Finally, no discussion of the Moravian's organization and spirituality would be complete without mention of the use of the "lot." By way of drawing slips of paper from a box, decisions were made that affected the individual at every stage in his or her life. The lot was consulted for determining a person's baptism, admission to communion, acceptance into a choir, transitions between choirs, marriage, occupational positions and election to offices and positions in the community and church.<sup>24</sup> It is no overstatement to say that one's "lot" in life was pretty well decided for him.

### Moravian Missions

On the sixteenth of July, 1732, in Herrnhutt, Leonard Dober's heart beat rapidly as his destiny was being decided by the lot: "Amid a breathless hush Dober steps forward and draws a slip of paper from a bowl, the paper is read aloud: 'Let him go: for the Lord is with him.'"<sup>25</sup> And with this affirmation, begins his voyage to the West Indies as the first Moravian missionary. Other missionary outreaches were soon to follow, in seemingly rapid succession, from the icy shores of Alaska and Greenland to the sweltering jungles of Surinam and Central Africa.

These brave servants of the Gospel took with them the piety they had learned and developed at Herrnhutt so that, not just their words, but their<sup>l</sup> lives and characters bore witness to the power of Jesus in the life of the believer. Drawing upon their sense of vocation - that all work was the Lord's work - they labored beside those whose souls they came to tend. Whether it was cutting sugar cane with the slaves of St. Thomas (becoming slaves themselves), fishing in the icy Atlantic with the Labradoran Eskimos or tending sheep with the Hottentots in South Africa, the Moravians persevered in their efforts until churches were firmly established.



## Assessment of the Moravians Patterns of Discipleship

What was it, then, about the way in which Herrnhutt disciplined its people, that eventually lead to a missionary enterprise that scattered its faithful servants like a world-wide diaspora? First, it stands without question that every dimension of the Moravians' lives were so infused with the spirit of Christ, that they could see nothing less than the Savior's leadings in all they did. For the Moravians, says Jesuit missionary Michael Reilly, Christianity was more "than merely an interior spirituality," it was "a lifestyle."<sup>26</sup>

But Reilly also sees another advantage in the Moravian's' pattern of discipleship which he claims to be of equally important value: their organizational structure. In this context, Reilly notes that one reason that Protestants were so slow in mission work was their lack of organizational structure.<sup>27</sup> It was this need for some kind of planned approach that became the building block for Zinzendorf's formation of the missionary-sending community at Herrnhutt. "Functionally speaking, " says Reilly, "Zinzendorf's community filled the structural vacuum left in the Protestant churches when they rejected religious orders."<sup>28</sup>

Admittedly, to our twentieth century minds, the Moravians' piety and attendant organizational trappings seem at times too emotion-laden and fanatical. In its historic form, the Moravian pattern for discipleship would hardly be an applicable model for the modern era. However, there are certainly basic principles that may be gleaned from it, not ~~in~~ the least of which is the constant emphasis upon corporate spirituality and the use of small groups. In fact, most every great revival movement in the history of the church has included these two pillars in their formulation; many, like Wesley's in England and the Great Awakening in America, having inherited them through the witness of Zinzendorf.<sup>29</sup>

NOTES

<sup>1</sup>The Journal of Rev. John Wesley, A.M., standard edition, ed. Nehemiah Curnock (London: Robert Cully, 1909), I, p. 141.

<sup>2</sup>Ibid., I, 142-3.

<sup>3</sup>Ibid., II, 28.

<sup>4</sup>The details of this history have primarily been gathered from: Edward Langton, History of the Moravian Church (London: George Allen and Unwin Ltd., 1956), pp. 11-62.

<sup>5</sup>Ibid., 64-5.

<sup>6</sup>Augustus C. Thompson, Moravian Missions (New York: Charles Scribner's Sons, 1882), p. 68.

<sup>7</sup>Langton, p. 66.

<sup>8</sup>Thompson, p. 61.

<sup>9</sup>Langton, p. 67.

<sup>10</sup>Thompson, pp. 61-2.

<sup>11</sup>Gillian Lindt Gollin, Moravians in Two Worlds (New York: Columbia University Press, 1967), p. 10.

<sup>12</sup>Ibid, 17.

<sup>13</sup>Langton, p. 77.

<sup>14</sup>Gollin, p. 86

<sup>15</sup>Jacob John Sessler, Communal Pietism Among Early Moravians (New York: Henry Holt and Co., 1933), p. 99.

<sup>16</sup>Ibid, 98.

<sup>17</sup>Samuel King Hutton, By Patience and the Word (London: Hodder and Stoughton, 1935), p. 94.

<sup>18</sup>Langton, pp. 73-4.

<sup>19</sup>Gollin, p. 75.

<sup>20</sup>J. Taylor Hamilton and Kenneth G. Hamilton, History of the Moravian Church: The Renewed Unitas Fratrum 1722-1957 (Bethlehem, Pennsylvania: Interprovincial Board of Christian Education, Moravian Church in America, 1967), p. 38.

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SAINI FRANKLIS  
The Disciple and His Mission

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Giovanni Francesco Bernardone, Saint Francis of Assisi has, in recent years, been described in a wide variety of ways, as the "Hippie Saint", who fought with and rejected his family ties, wore dirty clothes, a beard and long hair, happily embraced absolute poverty; as a mystic, the founder of three monastic orders, a social reformer, a religious revolutionary, a remarkable poet, a missionary, a hopeless romantic, one of "God's jesters" and a disciple of Jesus Christ. His own favorite title for himself was "the Little Poor Man" or more often, "ignorans et idiota", ignorant and an idiot. He thought of himself most often as, "the chief of sinners", because, "if any man, howsoever guilty, had received such mercy from Christ as I, I verily think he would have been far more acceptable to God than I."<sup>1</sup>

He goes on to say, "God has himself shown me the way of simplicity and humility, both for myself and for those who wish to believe and to follow me. God made known to me that I was to behave with a madness that the world knew nothing of, and that such madness was to all the learning that we were to have."<sup>2</sup>

Francis was born in either 1181 or 1182 at Assisi in Umbria, the youngest son of a prosperous cloth merchant, Pietro di Bernardone and the Lady Pica, a woman of allegedly noble birth. While his family background and ancestry remain obscure, it is known that he attended the school attached to the church of St. George in Assisi. There he acquired a basic education which included a reading and writing knowledge of Latin, as well as French language and literature.

In adolescence he developed an intense interest in French romances, troubadour literature and songs. He became known by his middle name - "Francesco" due to his preoccupation with all things French. In adult life he founded the religious order known as the "Friars Minor" or

Franciscans and one wonders if his interest and keen understanding of the oral traditions represented in the troubadour songs was not later given expression in his own religious poetry and songs and the rejection of all other writing except the Gospels for the members of his order.

During his youth Francis was known to be a high spirited and imaginative young man who was generally well liked by his peers and authority figures alike. As the youngest son in his large family, he was permitted a degree of freedom about his career choice and it appeared to surprise no one when he entered monastic life. In 1202 Francis participated in one of the many wars in which medieval city states were often involved, this one between Assisi and Perugia. He was imprisoned for one year and upon his release became ill and was returned to Spoleto.

It was during his convalescence at Spoleto that Francis had his first experience that might be termed a "conversion experience". He had a vision telling him to return to Assisi; in the period that followed he sought solitude and withdrew into prayer for some time. Returning to Assisi he has a vision of Christ in a grotto where he had gone to pray. Following this vision Francis appears to have recognized his call and joined a monastic community.

Throughout the lives of individuals who experience profoundly the sense of the presence of Christ calling them into some work of reconciliation in the world one finds a series of steps taken in response to the often puzzling and disturbing initial experiences they have.

1. A single event that confronts or convicts the person; a dichotomy is noted by the person between their life and their faith. Often the person is radicalized through a confrontation that is both painful and disturbing to their equilibrium (to the integration of the ego). This may begin with an external or internal event. The process begins in conflict. The individual in this state of conflict struggles intensely within themselves and often



withdraws for a period of time to engage in this struggle; the ego goes through a period of disequilibrium followed by a rapid re-integration of the ego and a re-organization of the personality with seemingly "new" priorities.

2. The person goes in search of small groups for prayer and discussion to clarify and internalize their growth and change. The group serves to support and celebrate the individual's growth in faith. This may be accompanied by enhanced meaning found by the individual and the group in liturgy and scripture and may lead to new forms of service or worship which conflict with traditional patterns within the structure of the church. This might be considered to be a stage of appropriation.

3. The individual now engages in active participation in a different life style to actualize the theological stance which has been appropriated. This involves living out a pattern which is both paradoxical and Christocentric.

4. The individual begins to refine the theological basis of ~~their~~<sup>his or her</sup> position and often takes a leadership role in issues of reconciliation. This activity frequently puts the person in the role of a writer or teacher which is then combined with some form of social and/or religious action. It is in this phase that the individual comes into direct confrontation with the establishment and the authority structure. At this point many leaders in issues of reconciliation have lost their lives because of the intensity of the confrontation with their society.

Francis appears after his two visions to have entered step 2 and joins the monastic community at that point. However, he very quickly feels called to leave this community and voluntarily takes up a life among the poor during a pilgrimage to Rome. Initially, he is affirmed by his community for his actions which support his seeking to immitate Christ's pattern. But as he lives out step 2, the conflict he feels with the monastic "Rule" and his own growing understanding of Christ's call to him bring him into direct opposition with the established church and order. He begins to share the life of street beggars, gives alms to lepers and eventually overcomes his cultural

conditioning and embraces a leper as Christ. At this point he enters step 3.

Following his experience of the Christ in the leper, Francis has a vision while praying at the ruined chapel of San Damiano. There the crucifix speaks to him, telling him to repair the chapel. He immediately returns home and obtains a supply of cloth from his father and goes to the local marketplace where he sells the cloth and his horse, returning home on foot. With the profits he begins repairs on the ruined church. When his father learns of this activity, an argument ensues. Francis is disowned by his father and breaks with the family.

From 1207 onwards he continues to make repairs to the chapel and embraces fully a life of poverty. He comments to others that he is "wedded to Lady Poverty" at this time. He also begins to preach as a layperson to the townspeople. He is a powerful speaker, drawing on his understanding of the Gospels, his own convictional experiences and the oral traditions of French literature which had so excited him as a youth.

His message is a simple but not simplistic one. He is recognized by the people he ministers to as one who shares their own misery and poverty and continually lifts up the simple message of Christ's love for each individual in a joyous and compassionate way. By 1208 others begin to join him and he finds it necessary to compose a "rule" for a simple religious life together. In 1209 twelve disciples have joined Francis and he goes to Rome where he seeks approval for a new religious order from Pope Innocent III.

By 1212 his new order based on total poverty had attracted some women of noble birth. Among these was Clare who later became Saint Clare of Assisi. She was born in 1194 and was so imbued with a love for the suffering of Christ and for the poor that she refused to marry as her family had planned, but instead ran away to the chapel at Porziuncola where her mentor, Francis received her vows in

secret. This date, March 18, 1212 is the beginning of the second order of St. Francis.

Many women joined Clare, including her sister, St. Agnes and her own mother and another sister. A convent was set up for them at San Damiano where Clare was the abbess until her death on August 11, 1253.

The greatest concern of both Clare and Francis was the working out of a "rule" that reflected the life of Christ and his relationship to the poor they sought to serve. Two days before her death, Pope Innocent IV approved the rule she had set down with Francis' help. It contains, like Francis' own rule, "the principle of perfect poverty", forbidding the ownership of property even as a community. This order is known for its apostolic aim of penitential prayer as a spiritually vitalizing force for the Church.

Clare and her order are credited with saving Assisi from Moorish invaders on at least two occasions. Many miracles are attributed to her during her lifetime and she was canonized in 1255. Her feast day is August 12th. It is interesting to note that in 1958 Pope Pius XII declared her to be the patron saint of television basing this on an incident during her final illness when she miraculously heard and saw the midnight Mass on Christmas Eve in the Basilica of San Francesco on the other side of Assisi.

Following the founding of the second order Francis left Italy for the Holy Land on a mission to convert the Moslems. His mission was unsuccessful but the debauchery and dehumanizing conditions of the Christian soldiers there appalled him and may have been responsible for his becoming convinced that his mission would be primarily to his own people regardless of where they were. He made another attempt to convert the Moors in Spain in 1214 and in 1217 requested the Pope's permission to go to France. He was denied permission and asked to stay in Italy because of the need there for the growing numbers of Franciscans. Finally, in 1219 he returns to the East, this time to Egypt



where he visits the Saracen Sultan and preaches the Gospel to him. He is given permission to visit the shrines in the Holy Land. Again, he is thrown into despair by the conditions both social and physical of the Christian soldiers he meets there.

Following this last mission to the Moslems, Francis returns to Italy and founds a third order in 1221 of lay persons. This is the "Brothers and Sisters of Penance". The members of this order do not withdraw from the world or take the same religious vows as monks but try to live out Franciscan principles in their daily lives. In 1221 Francis because of declining health appoints a vicar to handle the external affairs of the orders he founded. From this point onwards he is in almost constant physical pain from trachoma, which eventually produces blindness.<sup>4</sup> Throughout this difficult time he remains cheerful and joyously accepts his suffering as part of the pattern of Christ's life which he seeks always to live out.

During this period from 1221 through his death in 1226 Francis experiences repeated visions of Christ's Passion. In 1223 he receives the stigmata, which he hides from his brother monks. He died on October 3, 1226 at Porziuncola in the chapel where his original vision had come to him. When Francis died the number of his friars was great but the rule that he left for them provided only minimal organization. He had heard the call to follow Christ in evangelical and holy poverty and refused to follow established monastic traditions for their own sake. What followed his death was the inner conflict between the spiritual intuition of a saint and the practical necessities of a large body of followers which remained unresolved in the first four centuries of the history of the three orders he founded.

Francis, whatever he called himself, lived out a radical form of identification and solidarity with the poor as a means of personal participation in the inner life and suffering of Christ. Yet, in his own lifetime he was surrounded by a mythology that insisted on regarding him, if not reducing him, to a saintly and gentle person who

personified the mystic and dreamer who receives spiritual nourishment from the naturalistic world but does not live in everyday reality. The world around Francis, even as he sought to reform it by his participation in it, sought to turn him and his order into what Thomas Munzer was several centuries later to call, an imitation of the "honey-sweet" Christ.

Francis regarded this sort of veneration as utter nonsense. He was a deeply practical man who believed in a God who was the creator of all things. He saw the world and all life as a gift coming from the hands of a good and merciful God. It was his deeply held conviction that each part of nature was not only a gift but special and particular in its own right. In one sense, Francis can be said to be a person who can not see the forest for the trees, as each tree was individual and unique to him. He did not divinize the natural world but balanced this world with the divine mystery he found at its center, expressed most fully by Jesus Christ.

The eternal constant which seemed always to underlie his life was the creative tension between embodied life in and of the world and the divine mystery behind it, which Francis struggled always to express at the most profound and joyous levels. In this struggle between the vertical and horizontal dimensions of his life, symbolic gesture played an important part in his life style as a whole. He does not hesitate to express the way in which symbols can point beyond themselves to God as creator and sustainer of all that is.

Basic elements such as fire and water can be celebrated as gifts from God, as in the earliest poem in the Italian language, "The Canticle of Brother Sun", which Francis wrote quite early in his life. It celebrates the wonder of God's revelation in this world and is typical of the inspired way in which Francis used simple images to express both joy and awe at God's gifts.

At another time Francis is credited with having set up the first Christmas creche outside the town of Greccio because he wanted to make visible - to really SEE - the poverty and discomfort of the Christ child. At the end of his life he prayed that he might feel concretely the suffering of Christ in his Passion. The stigmata which resulted from his fervent prayers were the expression of this profound longing to be ever more fully identified with and participate in the life of Christ in whom he was centered.

Henri Nouwen in his recent book, "Gracias" describes the experience of Francis quite well, "as soon as I say, 'God exists', my existence no longer can remain in the center, because the essence of the knowledge of God reveals my own existence as deriving its total being from his. That is the true conversion experience. I no longer let the knowledge of my existence be the center from which I derive, project, deduct, or intuit the existence of God; I suddenly or slowly find my own existence revealed to me in and through the knowledge of God. Then it becomes real for me that I can love myself and my neighbor only because God has loved me first."

"The life-converting experience is not the discovery that I have choices to make that determine the way I live out my existence, but the awareness that my existence itself is not in the center. Once I 'know' God, that is once I experience his love as the love in which all my human experiences are anchored, I can only desire one thing: to be in that love. 'Being' anywhere else, then, is shown to be illusory and eventually lethal. Nothing is real without deriving its reality from God. This was the great discovery of St. Francis when he suddenly saw the whole world in God's hands and wondered why God didn't drop it."<sup>5</sup>

Francis in his deep desire to live out a life of discipleship wanted to follow Christ's pattern so completely that he was willing to give up everything else in the world, yet live fully in that same world. This was an intentional choice and not a matter of living a merely



simple or plain life. The deliberate choice of a life with and for the poor is intimately connected with Francis' view of nature. He did not merely see the goodness of the world as it came from the hands of God and is sanctified by the gift of the God-man in Jesus Christ. Francis chose to imitate the example of Christ by freely living a life of real poverty as an act of faith by participating intimately in the world.

Francis saw it as a more complete form of following Christ to "empty himself" as Christ had done and take the role of servant and slave. He rejected a society of family ties and privilege in order to affirm that the WHOLE world was good. He wanted to love as Christ had loved and therefore, chose to live this out among those whom it was hardest to love. He preached the equality of human beings by accepting life with those who counted least in society.

This deliberate choice of a life of poverty was part of Francis' mission. He wished to preach the Gospel and wanted to do it in a way that would be most effective. But his preaching was more contained in his life than by his actual words. Within the medieval church he preached a Christ who was not only a king but also a servant. To the educated and ecclesiastical society he pointed to the presence of God in the faces of the poor.

Even so, he was during his lifetime greatly misunderstood. He watched the orders that he founded become large enough to leave their original simplicity and poverty behind and become mass movements having little connection to their origins. Yet it was the transformation of the young man, Francis choosing to live out the pattern of Christ that most triggered the imagination of his people and indeed, most challenges us to participation in that same process of human transformation.

What then has Francis to say to mission in the twentieth century? I think that the stress he placed on seeing the value of each individual in their special and

particular nature is one of his most important contributions and one which is continually affirmed by deeply committed people of every century. This awareness is accompanied by the idea that to be given the opportunity to "see" the other in this way is truly a "gift" which can not be in any sense earned by a devout or holy life but is "given" as a "gift" in order that the recipient might participate more fully in the inner life of Christ.

Francis' commitment to live life without the protection of personal property, of ownership or even of the protection offered by family relationships is directly related to an identification with the pattern of Christ's life and often provides the most hardy individuals with that which they can not do. Francis' life of poverty was intimately connected with his sense of mission as much as it was lived as a sermon on reform. In the end, his preaching the Gospel was by example and it was the example so perfectly lived out that has continued to trigger the imaginations and capture the hearts of people over the centuries.

#### FOOTNOTES:

1. Lawrence Cunningham ed., "Brother Francis", p. 168.
2. Ibid.
3. Here, I am drawing on the work of Dr. James Loder in defining the role of conflict in human transformation. Cf. "The Transforming Moment", Chapter 7.
4. Trachoma is a chronic, inflammatory disease of the eye caused by "chlamydia trachomatis". This is a bacterial-like microorganism that only grows in the cells of an infected host. The conjunctiva of the eye becomes thickened and rough, and may become deformed. The cornea may become extensively inflamed and resulting scarring of tissue can lead to opacity of the cornea and blindness. The disease is transmitted by personal contact with infectious material from the eye or indirectly via use of common articles such as a towel, etc.. Trachoma is especially prevalent among the poor where crowded conditions and substandard sanitation is complicated by other eye infections of bacterial origin. It is one of the oldest human diseases and is still virulent in parts of Asia and North Africa.
5. Henri Nouwen, "Gracias", pp. 48-49.



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PLEASE NOTE: This word processor does not have the capacity to underline. For this reason books will be cited in quotation marks rather than underlined.

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Anderson, Gerald H. and Stransky, Thomas F., editors: Mission Trends No. 1, Crucial Issues in Mission Today (Paulist Press, New York and William B. Eerdmans Publishing Company, Grand Rapids, 1978) 276 pp.

In one of these essays Arthur F. Glasser asserts that mission today means not only 1) "going out into the world proclaiming a redemptive victory that was won in the distant past" but also 2) "participating in the present victory of Christ" (page 8). Much of this book revolves around these two points and their relationship to each other. All of these writers agree on the second point. Some of them however reflect the fact that since Uppsala in 1968 many missiologists, in spite of their protests to the contrary, have in effect dropped the first point. I will concentrate on some of those who work for a synthesis.

Johannes Aagaard believes that the two points get separated into extreme positions because both sides accept "the monolithic concept of missio Dei...consequently for the one party all missionary activity is secular, while for the other party only the Church has a mission" (18). He suggests "the plurality of missiones Dei" because "the unity of the triune God is a unity in telos," and "God has more than one missio to mankind, but they all have the same purpose" (19). Hans Jochen Margull comes to a similar conclusion (57).

Yoshinobu Kumazawa claims that if we think of the Lord of history as "unchangeably with us" rather than as timeless (88-89) then Christ's presence with us will <sup>be</sup> our personal or existential salvation, His preceding us and calling us to follow Him in acts of love will involve us in social salvation (98-99), and these acts of love will develop out of hope which is our eschatological salvation (the tasks of love will be accomplished in the consummation of the kingdom). Thus the three understandings of salvation will be integrated, and their distortions avoided (99).

I find Peter Beyerhaus's ideas much more helpful: 1) that since God rules, the motive and goal of both world mission and world history is the kingdom of God (232); 2) that Christian missions have effected a number of contemporary movements (240-41); 3) that with them we will discover a certain degree of unanimity "as far as situational analysis, general principles and visions of hope are concerned" (243); 4) that such movements "betray either a mild but intransigent or an aggressive anti-Christian character" (244); 5) that while we rejoice



in "all truly humanizing changes in society" (244); we will look for "new historical opportunities where the Gospel finds responsive populations" (232); 6) that we will also look for situations where "new forms of mission are called for to open up new areas of witness and service" (235); and 7) that the error in a theology of mission which distorts the Biblical perspective in this way is that which overlooks or belittles the demonic in history and is therefore "unable to put the cross of Christ with all it stands for in the center" (244).

The Cost of Discipleship, D. Bonhoeffer

Book report by Alice Keefe

Karl Barth in his Church Dogmatics stated that this work is "easily the best that has been written"<sup>1</sup> on the subject of discipleship. The opening chapters are inspirational; they constitute a call forward to the few to the true life of a Christian disciple. Bonhoeffer makes the primary distinction between cheap grace, which is a free gift from God that does not require any effort, repentance or sacrifice on the part of the sinner, and costly grace, which requires us to follow Jesus Christ and accept the self-denial which that call demands. "Discipleship means Jesus Christ, and Him alone;"<sup>2</sup> it means exclusive obedience to Him and His word. We must forsake all to journey on His road of faith; we must forsake our past, our loved ones, our duties and loyalties, our possessions and even our very lives, travelling forward with eyes set upon Christ alone. As we embark upon discipleship we surrender ourselves to Christ and to the cross. Suffering is our sharing in the redemptive activity of the cross; as with Christ, only by bearing the cross can one allow suffering to pass away. We are called alone as individuals to Christ, for only with Him as our mediator can the gulf between ourselves and all others be bridged. Our reward is the fellowship of the church and the joy of living in Christ.

By not compromising the meaning of the words, Bonhoeffer discovers in the 'Sermon on the Mount' the characteristics demanded of a disciple of Christ. First is *περὸν*, the quality of the extraordinary, particularly the 'undivided love' of a Christian, which shows no favoritism to those who also love him. Next is the hidden, single-hearted righteousness of the disciple, which takes no credit for one's virtues and achievements, realizing that all comes



from Christ, and gives to Him simple, unreflecting obedience, never compromising His commands with the demands of the world and society. The disciple, despite all this, must never consider himself special, because all that he is comes from Christ, nor presume to judge others, because that is the province of Christ alone.

This is truly a great book, very true to the Biblical witness. Bonhoeffer is resisting the trends in Protestantism towards an easy Christianity which attempts to identify secular and Christian values. Bonhoeffer will not permit Christendom to forget that the life of discipleship can only be maintained as long as nothing is allowed to come between Christ and ourselves<sup>3</sup>.

1. Barth, K. Church Dogmatics, v.IV, part 2pp 533f, cited in Bethge, E. Bonhoeffer: exile and martyr, (N.Y.; Seabury Press, 1975), p.18
2. Bonhoeffer, D. The Cost of Discipleship (N.Y.; MacMillan Co., 1949) p. 51
3. *ibid*, p. 149

In chapters 19-22 of his book, Teaching Techniques of Jesus, Herman Horne explores several seldom-considered pedagogical methods utilized by the Lord in his earthly ministry. In particular Horne raises four questions which provide an enormous amount of stimulation for our thought: (1) As a religious and moral teacher, did Jesus make his appeals primarily to crowds or to individuals? (2) How did the disciples' personal association with Jesus influence what and how they learned from him? (3) What motivates people to do things, and what motives did Jesus appeal to? and (4) Did Jesus appeal to human instinct and innate human tendencies?

Horne's first question appears to be quite simple. Did Jesus appeal to crowds or to individuals? When I first thought about this question my first reaction was that Jesus primarily appealed to crowds. Horne points out many of the familiar occasions I was reminded of in my reaction. Jesus often taught in crowded synagogues. He was constantly accompanied and followed by crowds such as at the feeding of the 4,000/5,000. On many occasions Jesus preached in the presence of crowds such as when he preached the Sermon on the Mount, and there were several times when he preached in a boat before a crowd on the seashore. Jesus often healed in the midst of crowds, and he attended many crowded social gatherings such as the wedding at Cana and the feast given for him by Matthew in Capernaum. A huge list of such "crowd" occasions could be formulated, and although these occasions were certainly important aspects of Jesus' ministry, Horne makes a very interesting observation. He notes that there were times when Jesus was greatly inconvenienced by the crowds. There were times when the people kept him so busy that both he and his disciples had no time for food or rest. Mr. Horne also notes occasions when Jesus would slip away unnoticed from the crowds in order to find a quiet place for solitude and prayer. We are presented with a contrast.

Jesus frequently appealed to many individuals in one-on-one teaching situations. To recall just a few examples: each one of the twelve disciples, Nicodemus, the woman of Samaria, Peter's mother-in-law, blind Bartimaeus, the Centurion's servant, Mary Magdalene, Mary and Martha, and Lazarus. We can think of as many individual situations as we can think of crowd situations.

The crucial difference to Horne seems to be the quality and not the quantity of Jesus' work. Thus an important question is raised: Which was more abiding, Jesus' work with crowds or individuals? Horne points out that often Jesus reached crowds by means of individuals, and often he reached individuals by means of crowds. He therefore concludes, "Jesus began with individuals, continued with crowds and ended with individuals during the three main periods of his ministry. He preferred working with and worked most successfully with individuals because of the very nature of crowds." (Horne, Ch. XIX., p. 142). Horne believes Jesus did not trust crowds in the same way he trusted individuals.

What can be gained for us today if we adhere to Horne's theory? Personally, I agree with Horne's conclusion. Jesus' most abiding work was with individuals. Yet, I do not think he is implying that ministers should always carry on their work solely directed toward the individual. It is my opinion that the value of Horne's conclusion lies in his pointing out the balance of Jesus' work with both crowds and individuals. It is important for us to realize the truth in Horne's observation that often Jesus reached crowds by means of individuals, and he often reached individuals by means of crowds.

We must now turn to the second question. How did the disciples learn from Jesus by personal association? Horne believes the purpose of Jesus' call to the twelve is revealed in Mark 3:14, "And Jesus appointed twelve to be with him and to be sent out to preach." The purpose was to be with him and that he might send them. According to Horne, the key to the training of the disciples was service. Jesus, in close association with each disciple, was able to treat each man as an individual and thus effect abiding results.



Horne uses Peter's association with Jesus as an example. Jesus called Peter to follow him and to be a fisher of men and women. He gave him a new name -- Peter or Cephas -- which means "the Rock". Jesus cared for Peter and for his family, and he even healed his mother-in-law at Peter's Capernaum home. He gave to Peter the power of the keys, yet he allowed Peter to fail at walking on water. He rebuked Peter saying, "Get behind me Satan!" He warned Peter concerning the denials, and after the denials Jesus forgave Peter and recommissioned him. One must ask whether this sort of training molded Peter for service and did it make him rock-like?

Horne makes no conclusions to his question of personal association. I cannot help but be reminded of the parent/child association in Jesus' relationship with the twelve. By their association with Jesus, the disciples were taught, encouraged, disciplined and prepared for service. This is what a parent does for a child when a child is raised to eventually go out into the world on its own. This is similar to what the Presbyterian Church promises to do for its baptized children.

When we associate ourselves with people in teacher-student relationships, our personal associations cannot help but affect our relationships. The way we treat people certainly has its impact on the abiding nature of our work. It cannot be known whether or not Jesus was intentional in the way he treated the disciples at any given moment, however, we cannot ignore the manner in which he did treat them, and we cannot ignore the abiding nature of the work of our Lord.

Horne's third question concentrates on human motivation and on the motives used by Jesus in his appeals. Four types of motives are identified: (1) egoistic; (2) egoistic-altruistic; (3) altruistic-egoistic and (4) altruistic. Egoistic motives are self-centered and altruistic motives are those which are directed toward other people. Horne also distinguishes between intrinsic and extrinsic motives. A natural motive such as eating when hungry is intrinsic. An artificial motive such as working hard to earn a good grade is extrinsic.

Most people tend to naturally be motivated toward egoistic and intrinsic motives, however, Jesus directed his appeals toward altruistic and extrinsic motives. What does this say for Christian teaching? I think it offers us valuable insight into the nature of Christian faith. Christianity is not always easy and more importantly, Christianity does not simply come to people naturally. Thus, Mr. Horne raises the difficult, perhaps even ethical question: Should we always appeal to whatever motive will obtain the best results?

Mr. Horne offers no answer but, I feel compelled to state an opinion. I think that if Christianity bore absolutely no benefits for the individual, the Christian faith would hold little meaning. Our faith is a gracious gift from God, and its benefits to the self cannot be ignored. However, Christianity also means sharing in and caring for the community of faith and for those outside of the community of faith. Therefore, I believe both types of motives must be appealed to in our teaching. Yet, this must be done in careful balance keeping in mind that the best result is not always the most easily attained result.

Finally, Horne asks whether Jesus stimulated the instincts and innate tendencies of people. Horne states, "This question is important, for it helps us to understand whether Jesus released all the energies of human nature, and in what sense, and so we may see whether and to what extent his teachings meet the profoundest needs and demands of human nature." (Horne, Ch. XXII., p. 155). Horne uses MacDougall's ("Social Psychology," Ch. III and IV, Boston, 1918) list of native reactions: fear, disgust, curiosity, pugnacity, pride, self-abasement, love, sex, gregariousness, acquisition, construction, sympathy, suggestion, imitation, play, rivalry, habit and temperament.

I will attempt to briefly summarize Horne's findings. Jesus appealed to practically all of these instincts at one time or another during his ministry, however, his main appeal was to love. There is no evidence that Jesus ever appealed to pride or to temperament and he most certainly did not ever appeal

to rivalry. There is no indirect or direct appeal to the sex nature, and the role of play is remote and indirect. He also redirected acquisition from the material to the spiritual.

From Horne's study of the instincts to which Jesus appealed, I would conclude that Jesus mainly directed his appeals towards the human instincts that are not self-centered. I do not however, believe that one can conclude that simply because Jesus did not directly appeal to such instincts as play means that he had no interest in play or that he condemned it. This last question raised by Horne is interesting for thought, but I am honestly not sure what value can be gained from it. As Horne himself states, "Of course, no one would think of claiming that Jesus consciously made all of these appeals to the specific and general tendencies of humanity. The only claim is that his teaching, when analyzed, contains these appeals." (Horne, Ch. XXII., p. 169).

Herman Horne has definitely stimulated my thought. Through his questions and conclusions I view Jesus as a teacher who with abiding results appealed more strongly by personal association with individuals, and as a teacher who appealed more strongly to altruistic motives and instincts. Perhaps by using the Great Teacher himself as the greatest and the best model for our teaching today we may ourselves achieve more abiding results. I believe Mr. Horne has raised some powerful questions to which there are no<sup>d</sup>finite answers. More importantly, I believe he has forced me to give serious thought to how Jesus taught and not simply to what he taught.

Herman H. Horne, Teaching Techniques of Jesus. Grand Rapids, 1971.



S 270 DISCIPLING FOR MISSION AND FOR CHURCH  
Professor : Dr. & Mrs. Samuel H. Moffett

The Young Nak Presbyterian Church,  
Seoul, Korea

Se Won Han

Summer, 1983

## The Young Nak Presbyterian Church, Seoul

Korea, the land of morning calm, is a small country in the Southeast Asia. One hundred years ago, the Word of God was introduced by the American missionaries. Although the history of mission for the Korean Church is short, the Korean Church has been one of the fastest growing churches in the world.

I would like to mention about the Young Nak Presbyterian Church in Seoul, Korea. The Young Nak Presbyterian Church had a special beginning. The first Sunday in December 1945, twenty-seven devoted Christian refugees from North Korea attended the first worship service at the small church in the middle of the city of Seoul.

The pastor of the church at that time was Rev. Kyung C. Han who was much influenced by the principal of O-San Academy, Cho Man Shik, a Gandhi-like character in Korea. So he lived all his life not only with ardent patriotic and nationalistic fervor, but also with a devotional service to God. When he was in Soong Sil College, the Presbyterian Mission Institution in Pyong Yang, North Korea, especially the summer vacation time, he was called by God in the Sorai Beach on a quiet walk along the shore. He graduated from Princeton Seminary in 1929, but his health condition was not so good, so he had to stay at the tuberculosis sanitarium at Albu Querqne, New Mexico.<sup>1</sup> A full two years was required for him to regain

his health. When he came back home from America, he served The Second Church of Shin-Ei-Ju as a full time pastor under the occupation of Japan. By the force of Japanese authority, he was ordered out of that church position. He began to take care of parentsless boys bewildered on the street.

On August 15, 1945, because of the liberation to Korea, American troops and Russian troops occupied the land. Russia had occupied North Korea above the 38 parallel. In 1945 Rev. Han decided to make his way to Seoul as a refugee. About 30 refugees got together and decided to meet again for prayer. From here these meetings were held regularly and the attendance grew week by week.

His sermon was very simple, but through this simple sermon all who attended were deeply impressed and received much grace under the guidance of Holy Spirit. Rev. Harold Voelkel pointed it well out in his book, Open Door to Korea, "How wonderfully God has used this giant spirit housed in so frail a body. Frequently when I hear him preaching, expending every ounce of his energy in a sermon, I wonder if he will have strength enough to finish. Beginning in a quiet conversational tone he warms to his subject in a clear, ringing voice that must exhaust him. But he gives himself unsparingly, all his soul, strength and mind."<sup>2</sup> Whenever he preached the sermon, he preached as if this was his last sermon in his life. Led by God's hand, he spent all his life in devotional ministry up to



the present.

In 1947 there were two morning services held on Sunday.

In 1963 there were three morning services held on Sunday.

In 1973 four services were held on Sunday.

Today five services are held in the day time, one evening service and two Wednesday Prayer meetings with over than 30,000 people attending.<sup>3</sup>

The church has three goals : the first, evangelism; the second, Christian education; and third, Christian service. I would like to mention briefly about the general evangelism programs and the special evangelism program in The Young Nak Presbyterian Church, Seoul.

#### 1. Mass communication evangelism ministry:

Through the channel of Christian broadcasting net-work, the Gospel spread out to the valley, even to the North Korea and Manchuria where Korean people live together. The program, The Hour of Hope, was made by the pastor and choir members. Moreover, Television ministry makes effective mission for the contemporary church.

#### 2. Literature evangelism:

Many kinds of literature and small pamphlets for evangelization were published by the Department of Evangelical movement. Most church members use these for individual or district

evangelism. For example, a small size book, What is the Christianity, written by Rev. Han, is the best book for beginners available on the subject.

### 3. Overseas Mission:

The first missionary, Rev. Chan Young Choi, was sent to Thailand in 1955. In 1979 Rev. Sun Dong Ju was sent to Guam. In 1980 Rev. Chung Woo Yu was sent to Indonesia. In addition to that, several missionaries still work in Taiwan, India and Hong Kong. Particularly, laypersons are still working as missionaries in strange lands such as Pakistan, Bangladesh and so on.

### 4. Home evangelism:

a) Most of the congregations joined in men's or women's missionary societies. There is a very strong evangelism organization in the Korean church. Each church, even the small ones, have to do this.

#### b) Lord's day evangelism

The first Sunday of each month is Lord's day evangelism. So all the members participate in evangelizing after the morning service.

#### c) The month of evangelism

They also have a special month for evangelism. May is evangelism month. During this month all the congregation evan-

gelizes their own neighborhoods.

5. Hospital evangelism:

a) They send fulltime pastors and evangelists to various hospitals to evangelize the patients, doctors, nurses, and the staffs. Most of the Christian hospitals have chapel services once a week or daily prayer meetings.

b) Special hospital evangelism is done by the members who have had training in evangelism or members of the missionary societies. There is no regular schedule for these.

6. Industrial evangelism:

Sending some pastors and evangelists to different factories in order to encourage the laborer and to spread the Good News for them. Some women evangelists live with the factory girls in the factories' dormitory.

7. Special Women's evangelism:

They send some pastors or women evangelists to women's homes. These women are prostitutes or ripe for prostitution if not helped. The government has placed them in these homes to help them learn a trade.

8. Military evangelism:

They send a counselor to Military Training Center in Non San, and build the base church. The church supports all chaplains both in financial aid and in religious cooperation. When special baptisms for soldiers are planned, many pastors are invited and conduct the ceremony. Especially, in the Korean Military Academy such as Army, Navy and Air Force, academy pupils must chose one religion among Buddhist, Roman Catholic, or Christian. In that sense, military evangelism is very important.

9. House to house evangelism:

a) The district leaders and district members all together evangelize their district from house to house. This occurs two times a week in May.

b) Easter Lord's day, after Sunday school, all Sunday school students with their teachers evangelize from house to house in each street.

10. Regular visiting:

They have divided the city into <sup>17</sup> parishes and subdivided these into <sup>1200</sup> districts. Each district has four or five church officers(Kwon Chal), they take care of their district members. They call or visit each family weekly and report to their own parish evangelist or the parish minister.



The parish minister with the officers visit each family once a year. This kind of visitation is being called "Large Visitation," which is preplanned in the church calendar. In some special cases, the evangelist must visit new members, the sick and in cases of emergency.

11. Inviting program:

- a) Two times a year, single members are invited for fellowship and teaching. They are taught how to evangelize their own family.
- b) Once a month new members are invited to the Sunday evening service. The pastor at this time has an evangelistic sermon for them. After the service there is a welcome party to introduce the church and meet each parish's minister and eat something and fellowship. At this place they might be given books for their new basic Christian life and evangelize others.

12. District Bible Study:

Every Friday evening in each district home Bible studies are held. According to the lesson from the church, the officer leads the meeting.

The Young Nak church has the great vision which is;

- a) that fifty million become Christians,
- b) make one nation under Christ,
- c) become the center of missions for the whole

world. Therefore, the church support for evangelism is done by prayer, encouragement, leaders, and finance. At present, there is one Emeritus pastor, one Senior pastor and Nineteen assistant pastors serving this church.

What make this church so fast growing? I think that there are many reasons. They are:

- 1) The power of the Holy Spirit coming through the early morning prayer of all the congregation.
- 2) Knowledge of the Word of God. Bible study is the basic source in church life.
- 3) Impressive Sermon.
- 4) Harmony and cooperation between the department of the church and its staff.
- 5) Total effort for Evangelism, Christian Education and Christian Services toward the people outside church.

The weak point of such a large church, the Young Nak Presbyterian Church, is that they can not have good fellowship with shepherd. Other small churches make discipleship more friendly. The baby church cannot reproduce any babies, but after the baby has become mature, then it can. If the church does not evangelize it is still a baby, but the evangelistic church works hard and many people become Christians through the church that is mature. The Young Nak Presbyterian Church is thirty-eight years old. It is the best time for work because it has become mature. Today is the day of visitation by the Holy Spirit of God in Korean churches. The Young Nak church is an evidence of that visitation.

Endnote

1. Byung H. Kim, Pastor, Kyung Chik Han, Gyu Chang  
Moon Hwa Sa, Seoul; 1982. pp.30-32.
2. Harold Voelkel, Open Door to Korea, Zondervan publish-  
ing House, Grand Rapids, Michigan.1958  
pp.60-61.
3. A Weekly, issued by (Worship Service Program)  
June 5,1983.

spotlight. It sets us up as targets for criticism. It forces us to see that most issues are not black and white. In reality, they are far more complicated, complex and committee-ized than we had supposed. It drums into us the truth that discipleship means bumps, bruises, frustrations and setbacks. It reminds us that old Calvin was right about sin — especially among church people.

Unhappily, too many of us take this as a cue to throw in the towel. We decide church leadership is not worth the hassle. Wouldn't it be easier to be a happy follower than a harried leader? Of course it would.

But it also could mean missing our calling. Obedience is worth the hassle. Discipleship is worth the cost. The Jesus who tells us to take up our cross and follow him is the same Jesus who tells us not to bury our talent in the ground or hide our light under a bushel. His church needs leaders now.

Is he calling you to enter the gospel ministry? Listen.

Is he calling you to take a leading role in your parish or presbytery? Listen.

Take up your cross, your calamine lotion, and follow.

JOHN GALLOWAY Jr.  
*Editor-at-Large*

Fox Chapel, Pa.

## Guest Editorial

The Pastor

building of the kingdom through financial gifts!

You have a positive role in helping your people understand what benevolences mean to the work of the church. You are blessed and people are blessed when they give generously to the work of the church.

4. You have enormous influence in shaping the benevolence budget and in challenging your people to give. The session looks to you for leadership in this area.

5. You have a great influence in your attitude toward the governing bodies beyond the session. Presbytery, synod and General Assembly will be perceived as partners if you perceive them as partners.

6. You demonstrate your caring for the benevolence budget building by sharing information, stating the biblical message as you see it, and actively supporting and

guiding those responsible for stewardship in the particular church.

7. When people are challenged to give significantly to the work of the church they grow in their understanding of commitment and discipleship.

A pastor from another presbytery said to me a few years ago, "I do not get involved in benevolence budgets. Stewardship is not my responsibility." We are involved in the benevolence budget and we are responsible for stewardship. The only question is how can we do it most effectively and be responsible servants of Jesus Christ.

The pastor does not have to do all the work in building the benevolence budget. But the pastor is the key to what happens in financial giving in the particular church.

J. RICHARD BASS

Executive presbyter,  
Savannah Presbytery Hinesville, Ga.

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## STEWARDSHIP WITH PIZZAZZ

By DAVID STEELE

The black book has a big, red circle around Friday — 7:15 p.m. Stewardship Dinner. We're smack-dab in the middle of stewardship time; and, wonder of wonders, my blood pressure is normal. A devotional moment of gratitude is in order.

'Twasn't always so. In times past, I have known the old stomach to begin to tighten in September when it still wasn't

what everyone knows needs to be done and then — and this is the trick — they divide up the tasks so people actually do them.

With their guidance, we've had folks meeting since March. The campaign was outlined by June with a clear chart of responsibility and completion time outlined. As November approached, more and





# Monday morning

A MAGAZINE FOR PRESBYTERIAN MINISTERS

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No. 2

## Called To Be Disciples

### A Collect

Almighty and ever merciful God, your love for us and your forgiveness of our sins claims us as your children. Move us to action through the guidance of your Holy Spirit to be faithful disciples of your only Son. Increase our capacity to give and our readiness to serve. Strengthen us for works of love so that we might continue Christ's ministry by our words and actions. We pray in Jesus' name. AMEN.—*Written for the 1986 "Mission Yearbook for Prayer & Study" by elder Ted Yaple, First Presbyterian Church, Hoboken, N. J.*

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Baron L. Ashfield, associate pastor of First Presbyterian Church, Pittsford, NY, wrote us concerning the 1986 *Mission Yearbook for Prayer & Study*. "This year I read it," he said, "great hunks of it, at least, which I must confess is more than I ever have done in my 15 years serving as a Presbyterian minister." He said he's had copies in his office, even on his desk one year, "but never did I stop to read, sift, weigh, ponder."

"This year I read," he continued. "And I cried! In my office, with tears streaking my cheeks, I fell in love all over again with my church—the Presbyterian Church (U.S.A.). What a wondrous, glorious body we are. So much energy, devotion, and willingness to serve. I pondered all the cheap shots taken at us as well as the unmistakable blunders we have stepped into. I weighed the 'lacks' we consistently and scathingly are accused of as well as our, at times, overly zealous commitment to act too soon and too much."

Baron said he owes his "rekindled love for our church" to this year's "remarkable" *Mission Yearbook*. "That the time and the place and the *Yearbook* all met me when I was 'in the mood' was indeed providential."

*Mission Yearbook* Editorial Team, please take note. A.A.

**Ann Anderson, Managing Editor**  
**Joyce Benedicto, Editorial Secretary**

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Life in the Third Century Asian Church. A book written in this period, the Syriac Didascalia Apostolorum (The Teaching of the Apostles), gives the earliest detailed description that has come down to us of how this "new race of Christians" met and worshipped and ordered their affairs in this period where east met west on the Roman-Persian border. It is the oldest manual of church order extant, written about 225-250 AD by a bishop living between Edessa and Antioch who was probably Jewish and perhaps also a medical doctor. In a most revealing way it opens a window on the life and practice of the early eastern churches, for its purpose was to give simple instructions to church officers and members on Christian conduct and worship. <sup>6</sup>

On Sunday, the first day of the week, they were to assemble themselves without fail at the church, for if they were not there, by their absence they would "rend and scatter [Christ's] body". The bishop, who sat on a throne at the eastern end of the sanctuary, was pastor, preacher, teacher and judge. At his side sat the presbyters (elders). A deacon acted as usher, showing each believer to his place, the men in front, the women behind them, and the young on the side if there was room. If not, they stood. Young women with children had a separate place along with aged women and widows. The deacons were also charged with keeping order.

"And let the deacon see that each of them on entering goes to his place, that no one may sit out of his place. And let the deacons also see that no one whispers, or falls asleep, or laughs, or makes signs." <sup>7</sup>

If this seems too harsh and rigid an ordering of the social pattern for a Christian fellowship, it was warmed and balanced by the

6. R.H. Connolly, Didascalia Apostolorum: The Syriac Version Translated and Accompanied by the Verona Latin Fragments, (Oxford: Clarendon Press, 1929). For author, place and date, see pp. lxxvii-xci. He dates it "before the Decian persecution, i.e. before 249 AD. Cf. Altaner, Patrology, op. cit., p. 56 f. ("in the first decades of the third century"; and J.C.J. Sanders, "Autour de la Didascalie", A Tribute to Arthur Voobus: Studies in Early Christian Literature and its Environment, Primarily in the Syrian East, (Chicago: Lutheran School of Theology, 1977), ed. by R.H. Fischer, pp. 47-54. Zahn also dates it early 3rd c. Though written in Greek, it was quickly translated into Syriac and circulated widely among the eastern churches. It was used, for example, by Aphraates in Persia in the 4th century.

7. Didascalia Apostolorum (Syriac), op. cit. ch. xii., (Connolly, p. 120).

book's instructions to the bishop on how to treat visitors. If a rich man or a high official enters the church, the bishop is told to take no notice of him but to go on with his preaching, offering the visitor no special seat in the congregation unless in Christian love one of the brethren wishes to offer him his seat.

"But if a poor man or woman should come... and especially if they are stricken in years, and there be no place for such, do thou, O bishop, with all thy heart provide a place for them even if thou have to sit upon the ground.." 8

The integrity of the Didascalia is unnecessarily weakened by its bungling attempt to claim direct authorship by the apostles at the Council of Jerusalem (Acts 15), but the light it throws on other aspects of third century Christian life and thought in the east is invaluable. Its theology is straightforward, Biblical and orthodox. There are only minor variations from the New Testament norm, such as an over-emphasis on the efficacy of baptism, and the distinction between greater and lesser sins committed after baptism. 9 But it is consciously rooted in the Bible and enjoins the faithful study of the Scriptures. It shows an acquaintance with almost all the New Testament books with the exception of Hebrews, and a few of the pastoral epistles such as II Timothy, Titus and Jude. It blesses marriage and approves the grateful use of all God's good material creation, thus opposing both gnostic heretics and encratite extremists. It is particularly concerned about the problem of the Judaizers. It sharply distinguishes between the abrogated ceremonial laws of "the Second Legislation" (the deuterosis), and the eternally valid Law given to Moses on the Mount, condemning the former with its "purifications, sprinklings, baptisms and distinction of meats" even more severely than does the Apostle Paul. "Sufficient for the faithful," it concludes, "is the circumcision of the heart". It strikes a blow also against

8. Ibid., ch. xii (Connolly, p. 124).

9. Ibid., pp. liv, lvii, lxxii.



a kind of superstitious, popular Christianity which seemed to be spreading as the church grew and attracted followers only half-converted from their pagan backgrounds. Some Christians seemed unable or unwilling to give up all their old bad habits and sins at once. To ease their consciences they felt they could wash away the stain of each sin after it was committed by being baptized again. Against this pernicious practice the Didascalia flatly stated that there can be only one baptism. Wilful sins, it said, are not blotted out by mere repetition of the act of baptism, for though the impenitent sinner should "bathe in all the seas and oceans and be baptized in all the rivers, still he cannot be made clean." Repentance remains the condition for forgiveness. <sup>10</sup>

The life of the Christian family in those early days was disciplined and serious. There is more than a tinge of the puritan in the Didascalia. The Christian man, as much as the Christian woman, is warned against over-adornment and fussing with his hair or trying to improve the looks of his face. The men did not shave, and the women wore veils in public. Marriage demanded complete fidelity from both partners. If a spouse died, second marriages might be allowed, especially for widows, but a third marriage was considered a shame. As for the raising of children, viewed from our permissive age the advice of the Didascalia sounds almost cruel. Teach them a craft, it counsels, to keep them from idleness and debauchery. "Give them no liberty to set themselves up against you, their parents." See that they do not get together with others of their own age, for that leads to carousing, mischief and sin; and marry them early to save them from the temptations and fierce heats of youth. <sup>11</sup>

But it would be a mistake to judge that age by ours and to call its Christians humourless and grim. Theirs was neither the cruelty of the pagans around them, nor the narrowness of most of the heretics they con-

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10. Ibid., pp. lxix-lxxv; ch. xxiv, xxvi (esp. pp.204, 216, 233); and p. 254.

11. Ibid., ch. ii, iii (esp. pp. 8-11, 20, 26), and ch. xxii (pp. 193 f.)

demned. It may seem odd that a bishop holding to rules as strict as those described above could nevertheless hotly rebuke some groups with whom he differed as "puritans and sticklers for holiness";<sup>12</sup> but in fact the orthodox, who were beginning to call themselves "catholic", were the moderates of their time. They were gentler and more tolerant than Tatian or the Acts of Thomas in accepting the delights of food and work and conjugal love as God's good gifts to his people. They were also more Biblically-based, more self-disciplined and more aware of the needs of the poor and the imprisoned, the orphaned and the widowed, than the high-born Bardaisan. They shared what they had, whether much or little, with those who had less.<sup>13</sup> Compared with some of the writings of the western church in that same period, such as those of Tertullian or Hippolytus, there is a softer tone to the Didascalia,<sup>14</sup> Through all its righteous denunciations of sin there runs like a counter-melody the sweet note of God's forgiving love.

"Judge strictly, [but] afterward receive the sinner with mercy and compassion when he promises to repent. Do not listen to those who desire [to put to] death, and hate their brethren and love accusations.. But help them that are sore sick and exposed to danger and are sinning.. How abundant are the mercies of the Lord.. Even sinners He calls to repentance and gives them hope."<sup>15</sup>

The Sons and Daughters of the Covenant. The Didascalia seems to represent a moderating viewpoint in the eastern church on an issue that at times threatened to divide it. This was the issue of radical asceticism. In one form, such as the encratism attributed to Tatian, and traced by some modern scholars to Jewish sects like the Essenes of Qumran and the Dead Sea Scrolls, it was attacked as a heresy.<sup>16</sup> In another

12. Ibid., ch. xxiii (p. 197)

13. Ibid., ch. iv, viii (pp. 32, 78 and passim)

14. As noted by Connolly, op. cit., p. liv. 15. Ibid., ch. vi (pp. 43-44, 48,

16. A. Voobus, in particular, links the Syrian ascetics with the Qumran community (Hist. of Asceticism, I, op. cit. pp. 100 ff.). But S.P. Brock doubts any direct link ("Early Syrian Asceticism", Numen: Int'l. Rev. for the Hist. of Religions, Leiden, 1973, vol. xx. p. 7 f.). See also S. Jargy's description of the different theories in "Les 'fils et filles du pacte' dans la littérature monastique syrienne", Orientalia Christiana Periodica, xvii (1951), pp. 304-320.

form it appeared as "the sons and daughters of the Covenant" and took an uneasy but honored place as a movement within the church which eventually led on to organized monasticism. A little later, the same type of radical asceticism but with variations was called Messalianism, and declared heretical.

The note of irritation which can be detected in the Syriac Didascalia towards "puritans and sticklers for holiness" is a sign of an emerging critical difference of opinion in the eastern church about the call of the ascetics to withdrawal from the world. The desert saints not only attracted great popular reverence for their dramatic piety, they also drew followers and disciples who wanted to emulate their example, and thereby they faced the church of the third and fourth centuries with the practical problem of how to find a place within the "body of Christ", the church, both for ordinary, family Christians on the one hand, and for the solemn, strenuous athletes of the faith on the other who took literally the command to give up all and follow Christ. It over-simplifies the situation to portray it in the familiar terms of a division between mainline, "Great Church" Christianity and sectarian, cell-group forms of the kind which produced monasticism. For one thing, it is difficult to determine from the few surviving documents which of the two emphases represented the main stream of Christianity in eastern Syria and Mesopotamia in that early period.

Some argue that the earliest churches there were so dominated by the ascetic ideal that it was precisely the "puritans" and holy celibates who constituted the church, while less committed Christians with their families and their possessions were only loosely attached to it as a fringe of adherents. <sup>17</sup> There is no doubt that the eastern church, far more than the western, was dominated by an ideal of celibacy and sexual abstinence as the mark of the complete Christian. It was not a question of extra-marital sex. All Christians would have agreed that that was forbidden. But even marital union was considered at the best a falling away from the ideal, and

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17. See F.C. Burkitt, Early Eastern Christianity, op. cit. pp. 50 f., and his article "Syriac Speaking Christianity", Cambridge Ancient History, XII, p. 499; and more recently A. Voobus, Hist. of Asceticism, I, op. cit. pp. 69 ff., who states, "All the available sources [up into the third century] are unanimous in their testimony that the fundamental conception around which the Christian belief centered was the doctrine that the Christian life is unthinkable outside the bour of virginity". He cites Harnack, Ficker and Plooj as generally agreeing. (p. 184



at the worst, a sin. In the Acts of Thomas it is a "deed of shame", and "filthy intercourse".<sup>18</sup>

The asceticism of the east set aside its disciples from other Christians more by this single cultural difference--the prohibition of marriage--than by any other practice--though it also laid down strict rules of poverty, and went so far in its abhorrence of wine that some insisted on celebrating the Lord's Supper with water--bread and water, not bread and wine. It was sexual abstinence, however, that was the ideal, the mark of the complete Christian. Voobus has called attention to an early surviving Syrian sermon, preserved only in the Greek, which illustrates this all too vividly. The preacher sees a host of pure virgins wearing crowns of everlasting life, and entering the holy city singing the song of their triumph over sin. They dance with the angels before the throne of Christ, their bridegroom. They are the pure ones. But there is a darker side to the vision. Outside the gate is a group of women weeping bitterly. They are the married women, and too late they have discovered that by marriage they have excluded themselves from paradise.<sup>19</sup>

By the third century, if not before, this rigorous and exclusive interpretation of the meaning of Christian discipleship began to take shape as an organized movement in the church. Those who chose the harder, more dedicated way were called Covenanters, or "Sons and Daughters of the Covenant" (in Syriac, benai- and benat-qeiam).<sup>20</sup> In the fourth century the outlines of its discipline become clearer. It was a company of the totally committed,--celibate, single-minded and separated, those who had taken the vow to be warriors for God against the world, the flesh and the devil. The word most characteristically used of them is "singleness", with all its overtones of virginity of body, commitment of the heart, and mystic union with the Single One, Christ, the Only-begotten.<sup>21</sup>

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18. Acts of Thomas,

19. A. Voobus, History of Asceticism, I, op. cit., pp. 67 f, 73, citing "Une curieuse homélie grecque inédite, sur la virginite..", ed. D. Amand and M.C. Moons, Revue Benedictine (Maredsous), LXVIII (1953), p. 35 ff.

20. The exact translation of the Syriac is argued. See S.P. Brock, "Early Syrian Asceticism", op. cit. p. 7

21. The Syriac word is ihidayuta, which in adjectival form can be translated "only begotten", "single", "solitary", and later "monastic". See R. Murray, op. cit., pp. 12-16.



Sometimes converts who were willing to add this higher vow of separation in the covenant to their profession of faith as they came forward for baptism were singled out for special commendation.<sup>22</sup> It is even possible that in some ascetic communities only the Children of the Covenant were eligible for baptism. But it stretches the evidence to argue, as some have done, that the covenanting ascetics were the church in its earliest and purest form,<sup>23</sup> and that ordinary Christians who chose to live both as citizens in the world and as members of the church represented a later deterioration of the original Christian life-style which deserved no more than a second-class status in the fellowship. The New Testament supported no such double standard, nor did the church order of the Syriac Didascalia in the third century church, and by the next century it became clear that while the Asian church might still highly respect the radical ascetics, they were not to be considered the only models of the Christian way.

Popular though the movement had become by the fourth century, the east's two greatest theologians of that period, Aphrahat the Persian and Ephrem the Syrian, both of whom may have been at one time Sons of the Covenant, nevertheless wisely refused to limit the full rights of the Christian community to the "single ones".<sup>24</sup> Singleness as total commitment is a praiseworthy virtue, and indeed is demanded of the Christian. But when singleness is defined as a complete separation, it not only divides the sexes, it may split the church. Sometimes it simply became absurd, as when a Syriac Christian document of unknown origin, probably from the fourth century, entitled On Virginity attempted to counsel believers on the problems entailed in observing the traditional "kiss of peace" in congregational worship without breaking the vows of chastity and separation. The solution,

22. Ibid., pp. 14-16. Murray cites a fifth c. Monophysite work, The Testament of Our Lord Jesus Christ.

23. A. Voobus argues that the early Syrian church regularly reserved baptism for the unmarried alone. See his Celibacy, A Requirement for Admission to Baptism in the Early Syrian Church, op. cit.. Murray is less dogmatic but is inclined to agree (op. cit., p. 15 f.). The argument turns on whether some passages in later writings can be identified as earlier, embedded material.

24. As Voobus (op. cit., p. 174 and passim) and Murray (op. cit., p. 12) both recognize. The problem is to reconcile statements in both theologians approving marriage with other statements endorsing abstinence from marriage.

seriously proposed, was to wrap the right hand carefully in one's robe before extending it modestly for a filtered kiss! <sup>25</sup>

Such extremism did not commend itself to the more moderate. S.P. Brock quotes the shocked reaction of a couple of Christian parents in Antioch about 380 AD when their son left home to join the monks in the desert. "Incomprehensible! He is the son of respectable, upper middle class parents with a good education and excellent prospects for a steady, comfortable life, yet he has left home and gone off to join a lot of dirty vagrants." <sup>26</sup> And Ephrem the Syrian, less shocked and not without a touch of admiration, but also with sadness described the ascetics with unflattering realism. They lived with animals, he wrote, ate grass like the beasts and perched on rocks like birds, wild, scraggle-haired, dried up and clothed only with dirt. <sup>27</sup>

Withdrawal and Return. But it would be a mistake to ignore the other side of the ascetic movement. It was not always a separation from; it could also be a separation to. Two Christian obligations, missions and reform, often combined to rescue the movement from passive spiritual introversion, and to both of these calls the ascetics, even more than other segments of the church proved conscientiously responsive.

The ascetic communities became the major dynamic for missionary outreach from the third century on, continuing the work of the "wandering missionaries" of the first two centuries. <sup>28</sup> In the same document, On Virginitate, which portrays so starkly the extremes of separatism, legalism and superstition in the movement, there is also an underlying motif emphasizing the importance of the role of the missionary, the evangelist and the pastor. The ascetic is under obligation to "traverse the cities and villages as traveling missionaries, expanding the gospel and strengthening the small communities" <sup>29</sup>

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25. Pseudo-Clementine De Virginitate, II, 2, cited by Voobus, op. cit., p. 82.

26. S.P. Brock, "Early Syrian Asceticism", in Numen, vol. XX, op. cit.

27. "A Letter of Ephrem to the Mountaineers", A. Voobus in Contributions of the Baltic University, vol. 51, Pinneberg, 1947.

28. See above, p. 93 ff.

29. A. Voobus, History of Asceticism., I, op. cit., p. 97.

The ascetic's mission is described not as withdrawal but as a going forth in combat against the forces of error and darkness. It springs from a disciplined, missionary decision "to go forth", as one document of the times phrased it, "from his home and his relationship, to depart into other regions and to throw himself into the combat of the war of death." 30

From the third century on, as east Syrian and Persian converts responded thus to the missionary challenge, the edge of the church in Asia moved steadily eastward beyond the Tigris and "slowly but surely worked to diminish the immense influence of the priests of the hundred and one primitive cults of Central Asia, the most important of whom were the mobeds of Zoroastrianism and the wizards of Shamanism." 31

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30. Ibid., p. 86. Voobus is quoting a Syriac document surviving in an Armenian translation.

3. A. Mingana, "The Early Spread of Christianity in the Far East", Bulletin of the John Rylands Library, vol. 9, No. 2 (July 1925), p. 299.

Other ascetics responded to another call as compelling as the call to unreached regions. One name stands out among them, Jacob of Nisibis (d. 338 AD). He illustrates the beginning of a trend that began to change the ascetic movement in the fourth century,--the return of the ascetics into the organized life of the church

Jacob did not go to far mission fields, he came back home from the desert. The fifth-century historian Theodoret describes how Jacob first chose the life of an ascetic. He cast off the world and went up into the woods and mountains around Nisibis. He wore no clothes, used no fire and his only protection from the elements was a cave in winter.<sup>32</sup> So far, nothing distinguishes him from other solitaries of the rocks. But about 306 AD, unable in good conscience, apparently, to reject a plea from the church in Nisibis, he returned to the world, and to the church in the world, to become the first bishop of Nisibis.<sup>33</sup>

He is the earliest historical example of one of the finest traditions of the eastern church. Time and again, when the church needed them, the greatest of the ascetics put the call to service above the claims of separation. Purified by prayer and privation they moved beyond the compulsions of self-discipline to the no less demanding task of reviving and leading the church. In 325 the name of Jacob of Nisibis appeared on the list of subscribers to the acts of the Council of Nicaea.<sup>34</sup> If he did attend that first great ecumenical council, as that would suggest, then the man who came down naked from the mountains of Nisibis sat with a crowned emperor, Constantine, at one of the turning points of church history and played his part in the movement to reform and unite the church. The creed of Nicaea has always remained ever since an ecumenical creed, accepted equally by the church of the west, and the church of the east (which was soon to receive the name "Nestorian").

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32. Theodoret of Cyrus, History of the Monks (Historia Religiosa), in K. Gilbert, BKV 2, 50 (1926). P. Peeters questions the details in Theodoret's account (in "La Legende de S. Jacques de Nisibis", Analecta Bollandiana, vol. 38, Brussels, 1920, p. 291 f.) but Voobus defends the general picture which Theodoret gives (Voobus, History, op. cit., pp. 141-3, 151).

33. Voobus, op. cit., p. 142. Ephrem suggests that the order of the first bishops of Nisibis was Jacob, Babu, Walages, Abraham. Elia bar Sinaia (d. 1049) puts Babu first and Jacob second in his Chronology.

34. Ibid.



Beginning with Jacob of Nisibis and continuing in a more organized form with Aphrahat the Persian and his monastery on Mar Matthai, a conscious effort was made to bring the contributions of the ascetics back into the Christian community as organized, church-related monasticism. One way was to make communities out of the solitaries", transforming sacrifice for personal spiritual gain into outreaching centers of sacrificial service for the church of Christ and for the world. Classically this is described as the gradual transition from the cell or cave of the solitary anchorite, to a collection of such cells called a "laura", in which the independence of each ascetic was still recognized and respected but was combined with and strengthened by its association with other like-minded and independent souls. The next step was the transition from the "laura" to the coenobium" or monastery, where hermits and anchorites became monks, still subject to their vows of self-denial, but now living as a monastic community, under one roof and under one controlling authority, that of an abbot or bishop, like Araphat. <sup>35</sup>

Traditionally, the beginnings of monasticism, as distinct from separatist asceticism in the Church of the East are associated with Egypt and the legend of the coming of a converted pearl-fisher from the Nile Delta to Nisibis at the request of the great Jacob of Nisibis. The holy man, Mar Augin (or Awgen), as a new convert became a disciple of Pachomius in the monasteries of Egypt and answered the call of the Mesopotamian ascetic-turned-bishop to introduce the monastic disciplines to Syria and Persia. More trustworthy sources suggest that Syria already possessed the beginnings of monasticism by that time. <sup>36</sup>

Another way of bringing the spiritual power of the pious ascetics back from their far retreats to enrich the spiritual life of the church in

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 35. See E.A. Wallis Budge, The Book of Governors: The Historia Monastica of Thomas, Bishop of Marga A.D. 840, vol. I, (London: 1892), in his introduction, p. cxxii.

36. S.P. Brock rejects the theory of the Egyptian origins of Syrian monasticism, observing that although Mar Awgen is credited by many Syrian sources as introducing monasticism into Syria, in point of fact "Mar Awgen is never mentioned in any source, Syriac or Greek, that can be dated earlier than about the ninth century". ("Early Syrian Asceticism", Numen, vol. XX, op. cit., p. 3 ff.). He traces indigenous Syrian monasticism to the Lucan tradition of Antioch and notes the way it externalizes the Beatitudes as emphasizing physical asceticism, e.g. "Blessed are the poor", in contrast to Matthew's more spiritual emphasis, "Blessed are the poor in spirit..".

Patrick: no spiritual pride.

" But let no one on account of such things [his miracles] suppose

that I place myself on an equality with the Apostles or the perfected saints, for I am a poor, sinful, despicable man. Be astonished, ye who fear the Lord, both great and small, and ye eloquent teachers who know nothing of the Lord understand and examine who it is who has called a simple person like me to serve with fear and trembling, yet faithfully and blamelessly, the people to whom the love of Christ has led me.

(Edw. Bachhouse & Charles Taylor, Witnesses for Christ, 2<sup>d</sup> ed. Lond.: Simpkin, Marshall, 1854, p 261)

monasteries, says one historian of monasticism, were nothing ~~less than~~ but "clans reorganized under a religious form" (Comit de Montalembert, The Monks of the West from St. Benedict to St. Bernard, 7 vols. Schub 1841, iii, p. 86)

In another parallel, they were like <sup>the</sup> 19<sup>th</sup> c. student volunteer movement (though less ritually numerous). McNeill writes of their irresistible attraction to young men who flocked to follow their Christian leaders for instruction in the Christian life and the challenge to ascetic sacrifice. "It is possible," he says, "that ~~nowhere~~ in Ireland a larger percentage of the whole population than anywhere else entered monastic communities. Nowhere else in Christendom was the culture of a people so completely embraced within monasticism. ~~For~~ The Irish Christian youth felt with particular force the urge to ascetic devotion, and the busy life of the monasteries offered an outlet to native talent and energy in art and learning and missionary adventure by which Ireland was to make its great medieval contribution to the Christian West. (McNeill, pp. 70f.)

"Monasteries were said to have 3 or 4 young monks (McNeill p. 80)

In Ireland, it was not the bishop, but the monastery Abbot <sup>(McNeill, pp 69f.)</sup> who became the leader of the Christian communities, which made ~~the~~

~~Irish~~ Celtic Christianity more mission-centered than church-centered.

Its pattern was what sociologists would call more of a modality than

a ~~mod~~ modality. Modalities (inclusive, unlimited societies) stress the unity of the whole group e.g. the Church; sodalities express the need for wholesome diversity, further the unity, and for voluntary organization. (See R. Wintner and P. Beaman in The Work and the Worker, esp. p. 52)

The great period of Irish monastic missions came in the 6<sup>th</sup> and 7<sup>th</sup> centuries, a period in which the Irish (Scots or Celts as they were called then) were the pioneer missionaries in nearly all of Europe north of the Alps, and in all of Saxon England north of the Thames. As a matter of fact - I hesitate to say "fact" - if tradition can be believed - it was an Irish missionary who first discovered America - St. Brendan - 500 years before Leif Ericson, and 900 before Columbus. He is known as Brendan the Voyager, and Irish legend has it that he set off with 30 (some texts say 60) missionary companions for the Isle of Promise across the Atlantic. Brendan himself was a real monk, and some historians believe he actually did reach Iceland.

But the greatest of these first "Irish apostles" was not Brendan, but a fellow-monk of his from the same great missionary monastery, the abbey of Clonard, founded about 520 AD. The monk's name was Columba - known to history as the Apostle to Scotland, St. Columba of Iona (521-597).



Columba (521-597), "the apostle to Scotland" was the great pioneer of Irish monastic missions. Though of royal blood (his great-grandfather was High King of Ireland when Patrick was enslaved there, and three of his cousins were Irish kings) he entered a monastery to study and became a priest. But in 563 after a typical Irish dispute with his teacher, he set out with 12 disciples in an open boat on an independent mission to convert his fellow Celts, the pagan savages of Scotland. His center of mission was the monastery of Iona which he founded on an island off the coast. Central in his missionary preaching was the Bible. To every church planted by the Iona missionary bands he insisted that there be a copy of the Scriptures given, which was no easy requirement in days when it took a scribe ten months of continuous work to make just one copy of the Bible. ~~It was from Iona, also, in the next century that northern England was successfully reached with the gospel, by Aidan about 635 AD after papal missions there had almost been wiped out by Saxon invasions.~~

- ① He might have become King of Tara - McNeill, p. 9
- ② 2,000 acres - p 91
- A hard life - slept on a rug a stone for a pillow. (p 93)

See his biography, p 136 - "Christ in the World's Redeemed."

- W.C. Somerset, *From Iona to Dunblane: The Story of the National Bible Society of Scotland* & 1948. Edinburgh. NBS, 1948., p 8

His mission was to the Scots of Dalriada, where his cousin, Connall was king, and to the still more savage Picts to the North. On one of his missionary journeys, he found a corpse, mangled by a water-beast in the River Ness - and holds off the monster with the sign of the cross (this is the beginning of the belief in the Loch Ness monster!). When his cousin Connall dies, he consecrates the new king<sup>of Dalriada</sup> - the first such ceremony recorded in British history, A.D. 574 - (McNeill, p. 96).

He died in his early 70s - Ready for death, he prayed - but was told to remain with his people 4 more years. Adamnan, his biographer, who wrote about 100 years later - tells of his death. He said good-bye to his fellow monks - his beloved pack-horse, companion on many a missionary journey - and spent the evening at his favorite task - copying the Scriptures - He reached

Ps. 34:10 - "But they that seek the Lord shall not want anything that is good" - laid down his pen "let Barthelemy write what follows" - and went to bed. Rising at midnight - he went to his prayers - and died before the altar.

We catch a glimpse of the spirit of the man in one of the hymns he wrote - which we still sing - # 136 in the Hymnbook:

Columba (c. 541)

Two Hymns

Christ is the world's redeemer,  
The face of his pane  
The fount of heavenly wisdom,  
Our trust and hope secure,  
The arm of His soldiers  
The lord of earth and sky  
Our health while we are living,  
Our life when we shall die.

All glory to the Father,  
Who is begotten One,  
All honor be to Jesus,  
The ~~only~~ sole begotten Son,  
And to the Holy Spirit,  
The perfect Trinity  
Let all the world give answer  
Amen so let it be

It was from Columba's monastery on Iona that the first successful mission to Northern England was launched, after other attempts had failed.

The missionary was Aidan (d. 651).

~~Aidan (d. 651) became the instrument for the conversion of northern England where other missions had failed.~~ On the first attempt from Iona the missionary returned discouraged to say the English were impossible to convert, "uncivilized, hard and barbarous". "Brother...", said Aidan, "you were too harsh. You should have followed the Apostles and given them the milk of simple teaching". And he went himself, invited by King Oswald who had been converted in Scotland. He began to preach before he even knew English, with the king acting as interpreter, and always traveled on foot so he could turn aside and ask people if they believed.

Aidan continued the Celtic missionary emphasis on translating and distributing the Scriptures. It was at Lindisfarne, the island monastery he founded off the English coast, in 634 that the first efforts to translate the gospels into English (Anglo Saxon) were made. The famous Lindisfarne Gospels in the British Museum is one of the best.



It is only natural, therefore, to find that the outstanding missionary in Irish missions was a prince, a leader in his clan, St. Columba (521-597). He is known as the "apostle to Scotland" for in 563 A.D. he set out across the stormy waters of the Irish sea in a little hide-covered wicker boat on an evangelistic mission to convert his fellow Celts, the pagan savages of Scotland. His center of mission was the famous monastery of Iona which he founded on an island off the coast. Central in his missionary preaching was the Bible. To every church planted by the Iona missionary bands he insisted that there be given a copy of the Scriptures, a difficult requirement in days when it took a scribe ten months of continuous work to make just one copy of the Bible. (W. C. Somerville, From Iona to Dunblane: The Story of the National Bible Society of Scotland to 1948, Edinburgh, NBSS, 1948, p. 8). It was from Iona, also, that northern England was successfully reached with the gospel, by Aidan about 635 A.D., after the papal missions there had almost been wiped out by Saxon invasions.

To their Biblical, evangelistic approach the wandering Irish missionaries (they were called peregrini, "wanderers" for Christ) added a fierce Irish independence. Columban (550-615), a younger namesake of Columba, set out for Europe when he was forty, set up a monastery (Luxeuil) as a missionary center like Iona, but was so bold in his denunciations of the immorality of King Theodoric of Burgundy and his concubines that he was forced out of Burgundy into Switzerland and eventually ended up in Italy where he was not afraid to tangle even with the Pope. The only authority he would accept was Scripture and the true right. "We Irish," he wrote to Pope Gregory, "...are the disciples of St. Peter and St. Paul and of the other disciples who have written under the dictation of the Holy Spirit. We receive nothing more than the apostolic and evangelical doctrine... With us it is not the person, it is the right which prevails." (quoted by C. H. Robinson, The Conversion of Europe, London; Longmans, Green, 1917, p. 197).

The papal mission to England at the end of the 6th century was of a different kind, but no less notable. It was ecclesiastical, not independent, and though it, too, had monastic connections, its missionary monks were not Irish but Benedictine. The story of the beginning of the mission is familiar. Pope Gregory I saw English slaves in the Roman market, and impressed by their golden hair and huge size exclaimed, "Angli sunt, angeli fiant" (They are Angles, but may they become angels). And he promptly commissioned a missionary expedition to England. He himself had once wanted to be a Benedictine monk, and the man he picked to head the mission was a Benedictine, Augustine (known as Augustine of Canterbury to distinguish him from the theologian Augustine of Hippo).

The English mission, unlike earlier Irish missionary work, was under direct papal authority, and Gregory took an active part in determining its missionary policies. Three significant missiological principles are stressed in the Pope's correspondence with the mission. First, the mission is to be church-centered and church-controlled. In

manuscript - the first to give the Anglo-Saxon meaning of the text written between the Latin lines. (See picture - W.C. Smeville, From Rome to Dunblane, p. 16)

To their Biblical, evangelistic approach the wandering Irish missionaries (they were called peregrini, "wanderers" for Christ) added a fierce Irish independence. Columban (550-615), a younger namesake of Columba, set out for Europe when he was forty, set up a monastery (Luxeuil) as a missionary center like Iona, but was so bold in his denunciations of the immorality of King Theodoric of Burgundy and his concubines that he was forced out of Burgundy into Switzerland and eventually ended up in Italy where he was not afraid to tangle even with the Pope. The only authority he would accept was Scripture and the ~~text~~ right. "We Irish," he wrote to Pope Gregory, "...are the disciples of St. Peter and St. Paul and of the other disciples who have written under the dictation of the Holy Spirit. We receive nothing more than the apostolic and evangelical doctrine... With us it is not the person, it is the right which prevails." (quoted by C. H. Robinson, The Conversion of Europe, London; Longmans, Green, 1917, p. 197).

Back in England, however, in Columba's time, all too often it was ~~right~~ right, not right which prevailed. While Ireland was becoming Christian and missionary, below Hadrian's wall, which separated savage Scotland from Romanized England, England was being paganized. The agents of this recession were the Anglo-Saxons, from northern Germany. As the Roman legions withdrew, after 400 AD, the barbarians poured in.

This was a different kind of conquest than the barbarian invasions on the European mainland which we have noted. It was a mass migration into territory the Romans had ruled for 400 years - but were now leaving. It was the conquest of a people who had been civilized, civilized and protected by a foreign army - and who had forgotten how to defend themselves. The struggle was short, bitter and complete - all in 150 years.

Saxon - Sax, Wimmer, Sumer.  
not really Anglo.  
of Anglo-Romans, Northumbria.  
1 Kent (Jutes).

An entry in the Anglo-Saxon Chronicle for the year 491 describes it "This year Hella and Cissa (Saxons) besieged Andercastre, and slew all that dwelt therein, so that not a single Briton was there left." By 550 they had won all eastern England. By about 610 they ruled all of England. But not Wales. Wales was never taken. And not Scotland. (But England had become a collection of 7 Anglo-Saxon kingdoms.)



in a settled "school" as opposed to the random outdoor meeting. The first of these schools which we hear of (apart from Paul's activities in the school of Tyrannus, which must have been very similar) is that of Justin. He operated in Rome<sup>41</sup> and interested enquirers came to his addresses there. Tatian, once his pupil,<sup>42</sup> set up his own school, and so did Rhodon and other intellectually able Christians.<sup>43</sup> These schools were certainly not exclusively devoted to the cultivation of Christian learning within the Church; they were intentionally set up as evangelistic agencies, by godly intellectuals who recognized their debt both to Greek and barbarian, to intellectual and ignorant. All were welcome: when the simple predominated the more profound truths of Christianity were passed over, and the teachers concentrated on giving "milk". When able enquirers formed the main part of the gathering, the deeper mysteries of the faith were expounded.<sup>44</sup> Their aim was throughout pastoral and evangelistic; that is why they adapted their message to the capabilities of the hearers. "We confess that we do want to educate all men with the Word of God, even if Celsus does not wish to believe it"<sup>45</sup> was Origen's proud boast, and he carried it out. In addition to his Christian pupils in the school at Alexandria, he had pagan hearers to whom he gave instruction in the faith.<sup>46</sup> Indeed, Julia Mamaea, the queen-mother, heard him lecture.<sup>47</sup> It would be a mistake to think that the apologists and theologians were anything less than evangelists. The objective of their lives was to bring men of all sorts and intellectual abilities to the truth about God, man and the universe as it was revealed in Jesus Christ.

*The Informal Missionaries—Men and Women*

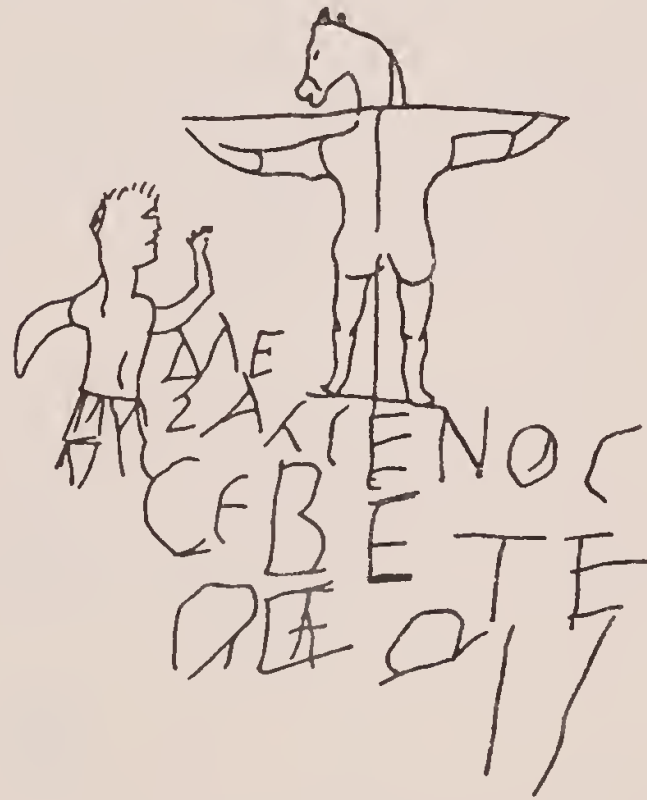
So far we have been considering the evangelistic outreach of what one might loosely call "professional Christian propagandists". But this must not lead us to suppose that the "professional" played an unduly large part in the spread of Christianity. The very fact that we are so imperfectly aware of how evangelism was carried out and by whom, should make us sensitive to the possibility that the little man, the unknown ordinary man, the man who left no literary remains was the prime agent in mission. Harnack was absolutely right when he declared, "It is impossible to see in any one class of people inside the Church chief agents of the Christian propaganda." On the contrary, "we cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries."<sup>48</sup>

It had always been so. The very disciples themselves were, significantly, laymen, devoid of formal theological or rhetorical train-

ing. Christianity was from its inception a lay movement, and so it continued for a remarkably long time. In a sense, the apostles inevitably became "professionals". But as early as Acts 8 we find that it is not the apostles but the "amateur" missionaries, the men evicted from Jerusalem as a result of the persecution which followed Stephen's martyrdom, who took the gospel with them wherever they went.<sup>49</sup> It was they who travelled along the coastal plain to Phoenicia, over the sea to Cyprus, or struck up north to Antioch.<sup>50</sup> They were evangelists, just as much as any apostle was. Indeed it was they who took the two revolutionary steps of preaching to Greeks who had no connection with Judaism, and then of launching the Gentile mission from Antioch. "It was an unselfconscious effort. They were scattered from their base in Jerusalem and they went everywhere spreading the good news which had brought joy, release and a new life to themselves. This must often have been not formal preaching, but the informal chattering to friends and chance acquaintances, in homes and wine shops, on walks, and around market stalls. They went everywhere gossiping the gospel; they did it naturally, enthusiastically, and with the conviction of those who are not paid to say that sort of thing. Consequently, they were taken seriously, and the movement spread, notably among the lower classes."

We get a graphic picture of this informal evangelism in Origen's reply to Celsus. "We see in private houses workers in wool and leather, laundry workers and the most illiterate and bucolic yokels, who would not dare to say anything at all in front of their elders and more intelligent masters. But they get hold of the children privately, and any women who are as ignorant as themselves. Then they pour out wonderful statements: 'You ought not to heed your father or your teachers. Obey us. They are foolish and stupid. They neither know nor can do anything that is really good, but are taken up with mere empty chatter. We alone know how men ought to live. If you children do as we say, you will be happy yourselves and make your home happy too.' And if just as they are speaking they see one of the school teachers coming, or one of the more educated class, or even the father himself, the more cautious of them flee in all directions, but the more reckless urge the children on to rebel. They whisper, 'With father and teacher here we can't explain. We don't want to have anything to do with silly obtuse teachers. They are corrupt and immoral themselves, and what is more, they inflict punishment on you! So, if you like, leave father and teacher, and come along with the women and your playmates to the women's quarters, or the leather shop or the laundry, and you will get the full story.' With words like this they win them over." Such is Celsus's sarcastic

complaint.<sup>51</sup> In fact, of course, it pays the highest compliment to the zeal and dedication of the most ordinary Christians in the sub-apostolic age. Having found treasure, they meant to share it with others, to the limits of their ability. There is a touching example of this determination in the quarters of the imperial page boys on the Palatine Hill in Rome.<sup>52</sup> Here there is a third century picture, drawn



This crude drawing of a youth worshipping a crucified man with an ass's head bears the mocking inscription 'Alexamenos worships his God'. It was found in the quarters of the Imperial Pages on the Palatine: third century.

in a youthful hand, of a boy standing in the attitude of worship, with one hand upraised. The object of his devotion is a figure on a cross, a figure of a man with an ass's head. Underneath is scrawled, "Alexamenos worships his God." Clearly one of the pages was a Christian, and unashamed of it. His schoolfellows were spitefully mocking him for his stand. But he was not abashed, if we may judge

by another inscription written in a different hand: "Alexamenos is faithful!" Perhaps this was his own response to the cruel cartoon. Perhaps it was that of one of his classmates who had come to recognize the truth of what Alexamenos proclaimed.

All of this makes it abundantly clear that in contrast to the present day, when Christianity is highly intellectualized and dispensed by a professional clergy to a constituency increasingly confined to the middle class, in the early days the faith was spontaneously spread by informal evangelists, and had its greatest appeal among the working classes.

If there was no distinction in the early Church between full-time ministers and laymen in this responsibility to spread the gospel by every means possible, there was equally no distinction between the sexes in the matter. It was axiomatic that every Christian was called to be a witness to Christ, not only by life but by lip. Everyone was to be an apologist, at least to the extent of being ready to give a good account of the hope that was within them.<sup>53</sup> And this emphatically included women. They had a very large part to play in the advance of Christianity.

We can trace this prominence of women back to the ministry of Jesus. He attracted many women into his movement, and they were dedicated and persevering in their allegiance. His women disciples were present at the crucifixion; their hands helped Joseph of Arimathea lay Jesus in the tomb. They were there on the first Easter Day, and in the subsequent weeks of waiting in Jerusalem. They were there on the day of Pentecost, and it was a woman's house that formed the headquarters of the Jerusalem Church. A glance through the Acts confirmed this impression of the significant part played by women in the spread of the gospel: Dorcas, Lydia, Priscilla, the four prophesying daughters of Philip whose fame was widespread in the second century, the upper-class women of Beroea and Thessalonica, and the rest. The Epistles confront us with a deaconess, possibly even a female apostle!<sup>54</sup> Eight of the twenty-six people mentioned in the greetings in Romans 16 are women, and the rivalries of women workers in evangelism are rebuked in Philippians 4.<sup>55</sup> The part played by women is all the more remarkable in view of the fact that in Jewish circles and in paganism alike it was very much a man's world. It was easy enough to sneer at the "stupid women" who gossiped Christianity at the laundry;<sup>56</sup> yet these same women were among the most successful evangelists. Whether we look as early as 1 Peter<sup>57</sup> or as late as the *Apostolic Constitutions*<sup>58</sup> the words and example of the Christian wife are taken for granted as the major influence through which the husband's conversion may be looked

3.000 - 1.7



function to be undertaken exclusively by ministers, or perhaps by a few laymen who have a special gift for it.

The problem of such "clericalism" is much more acute where the pattern of ministry within a large congregation is the "one man" ministry. If all ministry is centered in one man, and he is clearly a teacher and not an evangelist, the imbalance of that Church's total witness is obvious.

The rapid spread of the early Church was undoubtedly the result of spontaneous lay witness; the areas of most rapid growth in the life of the Church are those where lay witness has been most effectively organized. Bishop Azariah's work in the Dornakal diocese of South India, and more recent Evangelism-in-Depth campaigns are but two telling examples of this truth.

If there is one single solution to the problem of parochialism, self-containment and isolation, it is mobilization of the total membership of our churches for, and in, a program of dynamic evangelism. It will, first of all, however, require a new breath of the Spirit of God upon the dry bones of the churches, so that motivated by a passion for Christ, and by compassion for the lost, men and women will cry with the Apostle, "Woe is me, if I preach not the Gospel."

## THE GREATEST ENEMY IS WITHIN

*Samuel H. Moffett*

The more obvious hindrances to the proclamation of the Gospel of Jesus Christ are not necessarily the most deadly. Perils of geography, difficulties of communication, opposition of false religions, persecution by unfriendly governments – while all of these are powerfully obstructive, the greatest enemy is within. Even in the heat of the Reformation, Luther had the honesty to say, "I am more afraid of my own self than of the Pope and all his cardinals. Because I have within me the great pope, Self."

It is easier, of course, and more self-satisfying to blame evangelistic set-backs on external enemies. But the more searching question is how much of the blame for failure we must share ourselves. What are the hindrances within the Church?

Some have been discussed elsewhere in the Congress: spiritual indifference, sacerdotalism, heresy. But another may be even more dangerous because it is so often unrecognized. This is the sin of self-containment. It may be defined as a lack of meaningful contact with the non-Christian world. It comes in many forms, but whether it is caused by willful indifference, or fear of contamination, or ignorance, or selfish pre-occupation with the Christian community itself, the result is what contemporary theologians call "the Christian ghetto complex."

Of all the internal obstacles mentioned above this is most nearly fatal, for it so closely partakes of the very essence of sin – that is, a love of self that crowds out love of God and love of neighbor. Self-containment is sub-Christian, or perhaps more accurately, pre-Christian, for the Christian life begins with the new birth; the very imagery of the language suggests a breaking-out from a self-containing womb into a world of awareness and contact and need. The pattern of the new life is the self-emptying Christ (Phil. 2:3-8), not the self-satisfied Pharisee (Luke 18:9-11). At no point is the Christian self-contained; he is either Christ-sustained or dead. As for Christian mission and evangelism, self-containment and outreach are mutually exclusive. The church that is turned in upon itself has turned its back on the world to which it was sent by Jesus Christ.

There is no need to labor the point further. Self-containment is a basic denial of all that is Christian. The problem is that few will admit to having this disease. It is always someone else's problem, some other church's crippling weakness.

There is the classic example of a "Christian ghetto," the fate of Eastern Christianity under the Moslem conquerors. While often compassionately

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described as the inevitable result of persecution, this is not altogether true. It was, in the final analysis, the deliberate choice of the Church. What finally produced the withered ghettos of the Nestorians and the Copts was not so much the sword of Islam as the law of Islam, which permitted conquered Christians to worship but forbade them to propagate the Christian faith. Faced with a choice between survival and witness, the Church chose survival. It turned in upon itself. It ceased to evangelize. It survived, but what survived was no longer a whole Church. It was a sick, ingrown community.

In Czarist Russia, Christian withdrawal was even less of an imposition from without than what the Eastern churches experienced. The Russian church made its own ghetto, but in the mind, not the body. Isolating themselves from the agony of the people, Orthodox priests argued about the color of their vestments and about how many fingers should be extended in the benediction, until the revolution broke in on them and brought them, too late, out of their never-never land of liturgy into the world as it really is.

It would be comforting to think that such crippling self-containment is safely buried in the Church's past. The saddening truth is that no church in the world is quite free from the taint of the same poison.

There is self-containment of race, for example, and self-containment of liturgy. Separatism is another form of self-containment. So also is its opposite, preoccupation with church union. There is also the self-containment of the great, state churches, too intent on national prestige, ceremonies and subsidies to notice that they no longer have worshipers. And there is the self-containment of the small, free churches, so busy protecting their freedom from the world that they have ceased to have any influence in the world. There is self-containment by creed, and self-containment by sacrament. There is the self-containment of old and tired churches who no longer want to send missionaries; and the self-containment of younger, nationalist churches who no longer want to receive them.

But no matter what form it takes nor how plausibly its forms may be justified, self-containment is always and inevitably a hindrance to evangelism.

Take, for example, racial self-containment. This is probably the single most explosive issue in the world today. When racial discrimination penetrates the Church, it becomes more than a crime against humanity, it is an act of defiance against God himself (I John 4:20). In America, eleven o'clock Sunday morning has been called the most segregated hour. I do not believe this is true, but that such a statement could be made at all is indictment enough. The fact that there is any racial discrimination in the Christian Church has already done irreparable damage to world evangelism. If present trends continue, future historians may some day single this out as the decisive factor that drove a whole continent, Africa, away from Christ and into the embrace of Islam.

Another form of this sin is self-containment by caste. Christians would like to pretend that this is limited to India and its Hinduism, but our own Western, Christian suburbs are riddled with it. It is more subtle in the West. When the Church of England in the nineteenth century could be described as the Conservative Party gathered for prayer, and when a recent study of American church unions can point out that they never really cross class lines but usually remain a high-caste denominational phenomenon (R. Lee, *The Social Sources of Church Unity*, 1960), it can hardly be claimed that Christians have bravely broken down the barriers of class. The Church's social structure has become so self-contained in America that some sociologists assert that it purposefully excludes the lowest classes of American society from its evangelistic efforts. "Church programs are not designed to appeal to them and ministers never visit them . . .", say Vidich and Bensman in *Small Town in Mass Society* (Quoted by P. Berger, in *The Noise of Solemn Assemblies*, 1961). "The ministers and laymen . . . either do not see the unchurched or they have no desire to pollute the church membership with socially undesirable types."

All unwittingly, Christians sometimes shut themselves behind a language barrier. Evangelical jargon can be as unintelligible outside the inner circle as military alphabetese is outside the Pentagon. In a world where "redemption" means green stamps, and "sin" means sex, the very words with which we try to proclaim the Gospel sometimes only obscure it. It can be dangerous therefore to read nothing but evangelical literature. The man who lives in a one-vocabulary world too long loses the ability to talk meaningfully to anyone but his fellow-believers; this is not evangelism.

Another kind of self-containment is separatism. It is as old as the Syrian desert where Anchorites chained themselves to rocks or walled themselves up in caves. It is also, alas, as new as the latest church split in Korea. As a search for purity, separatism may have a touch of justification, but its fatal flaw is self-containment. It faces inward, not outward. It leads to negativism and withdrawal and self-righteousness. It talks evangelism, but its Christian outreach has lost its winsome appeal and has built into it a self-defeating pattern of schism and isolation that aborts the evangelistic invitation by the grimly exclusive attitude with which it is extended. There is no such thing as evangelism by separation. Every Christian should belong actively to at least one non-Christian — that is, not specifically Christian — organization in his community. Moreover he should join not just to evangelize it, but to understand it.

This last point is important. We defined the sin of self-containment as lack of meaningful contact with the non-Christian world. Perhaps this should be qualified. It is possible to have contacts that are meaningful, but only to one side. That kind of outreach only soothes the conscience or feeds the ego, it does not really break through the self-containment barrier. The Christian who is willing to meet the world only on his own terms, who



feels no need to understand any position but his own, is still in his "Christian ghetto," and living to himself. His so-called contact with the world is counterfeit and artificial. His approach to others is gingerly self-protective, and carefully encapsulated from contamination.

Its defensiveness precludes any real meeting of minds. Its self-interestedness prevents the meeting of hearts and breaks down the one indispensable approach for any evangelism worthy of the name Christian, that is, the way of love.

There may be worse sins than self-containment, but few can more quickly blunt the growing edge of the Church of Jesus Christ. The Bible counts it as the accursed sin. This is no light condemnation. Its sign is the barren fig tree (Mark 11:12-14), heavy with leaves for its own self-beautification, but sterile and without fruit. When Jesus saw it, he cursed it.

## MAINTAINING A DELICATE BALANCE

*Everett L. Cattell*

Why does the Church so often succumb either to absorption by the world on the one hand or to walled-in isolation from the world on the other? The reason, which may seem shocking at first, is simply that the Church is trying to follow its Lord. That is to say, there is value and good in both these positions; only when they become distorted do they become evil and troublesome.

Jesus' life displayed a superb balance. He was no ascetic. He mingled with crowds. He socialized with sinners. He was equally at home with Galilean peasants and the sophisticates of Jerusalem. He cared for people. On the other hand, he frequently retired to a quiet place for prayer, meditation and renewal. In other words, he was neither a recluse, nor was he a worldling. He also displayed a unique awareness of timing. In the face of mounting opposition he sometimes avoided an issue by staying away from Jerusalem and saying his time had not yet come. When the proper time had come, however, he went directly to Jerusalem and to death. He fully exemplified in his own life what he meant in his prayer for his disciples: "I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one" (John 17:15, RSV).

The incarnation is the pattern for all evangelism. When Jesus Christ came into the world he mingled with and ate with sinners. Yet no one ever accused him of sin. In his ministry of forgiveness and healing, several women of evil character were transformed and became his followers. Yet never was there a word of scandal—even when false witnesses tried to make a case against him. He was totally in the world yet wholly uncontaminated by it. He touched all kinds of human evil with the same confidence. He touched lepers knowing that instead of succumbing to the disease, he would issue healing and help for the diseased.

As the Father sent Jesus into the world, so he sends us. We too, have a mission and a message to proclaim which must be given to the whole world. We too, must keep ourselves unspotted from the world, much like the lotus flower whose special waxy surface keeps it impervious to the water in which it floats.

Let us be clear about one thing. The desire to be pure, the desire to be holy, the desire to keep ourselves unspotted from the world, the desire to have victory over the world, the flesh and the devil is completely Christian! Anyone who tries to live by the Scriptures takes this matter very seriously. We cannot emphasize this too strongly! To be effective in evan-

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I will be speaking in this next lesson on the subject of:

# WORLD CHRISTIAN DISCIPLESHIP


## Lesson # 20

*This is the final lesson in your course: The purpose of the World Christian Mission. I hope you have enjoyed it so much that you will be a part of the next one. Let me know!*

We hope the course you have been studying has not only changed the way you see God's world and think about missions, but transformed your life as well.

It was not designed to prepare candidates for missionary work. Had that been true, we would have included much more detail on essential preparation, language learning, culture assimilation and practical information about visas, health problems, and education of children in a foreign setting, etc. Rather we trust that because of studying this course the average Christian—who may never go overseas—will become a strong supporter of missions in the home church. Whatever techniques of mission have been explored we hope have opened your thinking to new possibilities and greater understanding of the complexity of the missionary task. In a word we have not tried to give you missionary training, but rather missionary vision.

Our final unit of study seeks to help you express and consolidate new ways of living according to that vision. Instead of turning in a quiz on this lesson, we will ask you to hand in pages 20-2 to 20-4 of this study guide. These will not be graded on a point scale but just reviewed and returned to you later with a check indicating this assignment was completed.

 During this lesson you will read:

- "Reconsecration to a Wartime, Not a Peacetime Lifestyle," by Ralph D. Winter, D288-291
- "Lifestyle for Servants of Christ (at Home and Overseas)," by David Adeney, D281-287
- "The Non-Essentials of Life," by Roberta Winter, D292-298
- "Obey the Vision Through Prayer," by David Bryant, D299-304
- "The Missionary Problem is a Personal One," by Andrew Murray, D309-314
- "What it Means to be a World Christian," by David Bryant, D305-308

After studying this lesson you should be able to:

- Explain why every World Christian should be living a "wartime lifestyle."
- Explain the importance of prayer in world evangelization.
- Explain the importance of a Christian's personal relationship with the Lord of the harvest in developing a World Christian lifestyle.
- Explain what's involved and needed to prepare yourself for world missions.
- Recite some of the principles of a simple lifestyle.

- Develop a strategy for your own World Christian discipleship.

You will recall the four levels of culture: worldview, beliefs, values, and behavior. We have sought to build on your worldview as a Christian certain Biblical, factual, and strategic perspectives. We trust that in so doing your values and your behavior reflect more closely God's purpose for the world.

As we look at our role on earth from God's eternal perspective, our values are modified by the two basic ways we as World Christians now view life - a time of battle and a time for harvest.

### I. The Battle

We have discussed at length the reality of God's Kingdom rule now present, active, and in conflict with the powers of darkness. We are swept up into this conflict of the ages. We need to live accordingly.

#### A. A Wartime Lifestyle

 READ

Winter, D288-291; Adeney, D281-287;  
Winter, D292-298

World Christians grow in a lifestyle characterized by:

- Obedience - submission to the will of the King, hearts broken before Him.
- Humility - ever learning to serve.
- Suffering - ever willing to take costly risk in meeting needs.
- Witness - ever evangelizing.
- Simplicity - ever living with the larger battle in view.

#### B. Prayer Is Love at War

Prayer is of highest priority in missions. It is God's ordained way that we might work together with Him in the larger spiritual struggle. Prayer is God's way of getting all the glory. Prayer is God's way of getting all the Church involved in all of His purpose.

 READ

Bryant, D299-304

May 1-3



## II. The Harvest

### A. Ripened Harvest

We should be guided by compassion and zeal for those people presently receptive to the gospel, with no one to tell them of Christ. We should continually "look on the fields white unto harvest" and order our lives accordingly.

### B. The Lord of the Harvest

But, above all we must look to the Lord of the harvest Himself. Christ's love for the world is the only love that can truly compel us and control us in this task. Our hearts can only be broken for the world as we know His broken heart. Every believer should, and can, be a part of missions - the great act of God's love - by drawing close to Christ Himself, the Son of His love. In fellowship with Him we can give our lives away as He gave His.

 **READ**

*Murray, D309-314; review Bryant, D305-308*

### C. Shaping World Christian Discipleship: An Exercise

World Christian Discipleship is a process that involves discovering and becoming all that we are meant to be in this moment of history in the light of Christ's global cause. Each of us needs to evaluate how far we have come in our journey as World Christians, and then to plan our future activities so that they will enable us to participate with God in the completion of His mission.

### DEVELOPING A PERSONAL AUTOBIOGRAPHICAL SKETCH

Let's see how you've developed as a World Christian to date. Take a few moments to consider how God has led you thus far as a World Christian. List the top ten steps in your own personal journey as a World Christian.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

### D. Begin with a Movement of Prayer

Giving away your vision for the world requires more than establishing good objectives and plans. It is a spiritual transaction! We should begin with **a movement of prayer** because mission mobilization depends on God's work in the total life of His Church.

What is our next step? When we are caught between a holy dissatisfaction (knowing the way things are now) and a holy anticipation (knowing the way God has awakened His Church to the task in the past), the only thing we can do is engage in a holy prayer that drives us to our knees asking God to fulfill all that He is waiting to do.

Most praying for the world should center around:

- The fulfillment of Christ's global cause (so that **all things may be summed up in Him**); and
- The fullness of the Body world-wide (so that we can effectively carry out our mission to the ends of the earth).

These two areas of concern are found in the important prayer model that Jesus gave us in Matthew 6:9-13.

Intercessory, extraordinary prayer of this sort is how a great awakening happens! We must begin in a movement of prayer to seek it, ask for it, and receive it. Then we can let it flow through us, through the campus, through local churches, and out to the ends of the earth.

### E. My Personal Plans

Perhaps you have a clear idea of your own future as a World Christian. Perhaps not. Whatever your present level of planning, you can use some personal reflection time to write your plans down and examine them more clearly.

In the months that follow this course, continue to write out your ideas (for your own benefit, not to be turned in). Then periodically, refer back to these pages and update your plans.

Name

Date

## DEVELOPING A PERSONAL STRATEGY

It's not enough just to know how far you have come in your own World Christian Discipleship. You should begin to plan your future activities so that they will enable you to participate with God in the completion of His mission.

All World Christians, whether they go or send, should develop a lifestyle with a **three-fold strategy**:

- To regularly build their vision for the world.
- To **reach out directly in love**, beginning now.
- To give away their vision to other Christians.

Use the worksheets on the next few pages to consider how you might do this after this course is over.

### A. Building Your Vision

- How am I going to let my vision for the world grow?

- How am I going to move beyond the mere **accumulation of mission facts and start building them into a framework** for strategic action?

### B. Reaching Out With Your Vision

Your growing vision for the world should drive you to dream of new ways to let your life count for Christ's cause. If you were to list the minimum ways in which World Christians can reach out in love, you would most likely end up with the following six areas. Write down one or two activities in each of the following areas that you might pursue.

- Reach Out Through Prayer:

- Reach Out by "Adopting" an Unreached People:

- Reach Out Nearby to those of Another Culture;

- Reach Out Through a Financial Project for Missions:

- Reach Out Through a Team-Extension Mission (i.e., implement what you started to plan in lesson 18):

- Prepare for Future Outreach:

## C. Giving Away Your Vision

In the midst of all that you are learning and doing about world missions, you must be giving away your vision for the world to other Christians. You need to ask yourself:

- What am I learning that I need to share with others back on campus, or in my church, to help mobilize them for world missions?

- With whom will I share this when I go back?

- How can I share it in the most effective way?

An effective way to give away your vision is to first form a TEAM with other World Christians.

- Who might I team up with in order to give away my vision?

- How might this team of World Christians be formed?



Correct - but final

DISCIPLESHIP AND THE MINISTRY. I  
THE DIAMOND HARD SIDE OF DISCIPLESHIP: THREE FACETS

I. THE FIRST FACET OF THE DIAMOND: SACRIFICE

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."

--- Matt. 28:19

"As they were going along the road, a man said to him, 'I will follow you wherever you go.' Jesus said to him, 'Foxes have holes, the birds of the air have their nests; but the Son of Man has nowhere to lay his head.'"

--- Luke 9: 57-58

As a missionary I have always claimed that first text, the Great Commission of Matt. 28, "Go into all the world and preach the gospel.." <sup>and I claimed that</sup> for what we used to call "foreign missions". To me it was the supreme imperative for Christian ministry and mission. I know better, now. <sup>The Great Commission</sup> ~~It~~ is deeper and broader than that. It is a missionary text, yes--after all, it does say "Go", not "Stay where you are". But it is no sense narraowly geographical. You never stay where you are. As long as you live, you go. You go to school. You go downtown. You go to church. Some go to the mission field, to other nations. Others go into the ministry, in their own nation.

as my memory is

I would be the last to say that a Christian witness at home is easier than a Christian witness abroad. I went to Asia, which was not at all hard for me; I was born in Asia. I have a brother who went into the pastorate in the coal-mining towns of West Virginia--and that is hard. And as if that were not hard enough, at one point he became the pastor of an all-black church in Louisville, Kentucky. He was not a foreign missionary, he was a disciple. And another brother of mine went in to medicine, not the ministry. (We called him "the heathen", <sup>beco us</sup> all four of the rest of us brothers were ordained ministers, and he wasn't ordained). He was only a medical missionary, and in many ways the best evangelistic witness of us all, through medicine. He was a disciple.

The Great Commission is for him and for you and for me-- for all of us, missionaries, ministers, of course, but not just for us. It is a commission for disciples, everywhere. It has a missionary thrust, and an apostolic, ministerial edge; but its base is discipleship. The Great Commission, found in all the gospels and in Acts, says nothing at all about missionaries or evangelists or ministers. It speaks only of 11 disciples, and it talks about healing as well as preaching, about service more than leadership, and about spiritual power. It was our Lord's last instructions to his disciples, and it talks about "discipling".

In one way, I suppose, that makes it easier doesn't it. If you are a Christian businessman, or a Christian woman called to be a justice of the the Supreme Court--you don't have to feel guilty about not being a minister, a pastor. All you have to be is a disciple. If you are a Presbyterian pastor called to minister in a suburban American church--you don't have to feel guilty about not being a missionary to <sup>Somalia</sup> Africa. All you have to be is a disciple.

But be warned. You may find that in fact being a disciple is even harder than being a missionary or a minister. Let me remind you that Jesus had very little to say about Christian leaders, though he was himself the greatest leader the world has ever know. But he did not say much about leadership. He did, however, have a very great deal to say about being disciples.

In one of Kierkegaard's "Seven Christian 'Expositions", in his Training in Christianity (p. 227, 231 f.) he observes:

In Christendom one often enough hears sermons, addresses, discourses about what is required of a follower of Christ.. what it means to follow Christ, etc... What one hears is, generally speaking, quite true, only by listening more closely one detects a deeply concealed, unchristian confusion or defect at the bottom of it all.."

The trouble, says Kierkegaard is that most sermons urging people to become followers of Christ, in reality, only ask them to become "admirers". But "Christ never says anything about wanting admirers, admiring worshipers, adherents; when he uses the expression 'disciples' [he means followers]". He speaks from deep humiliation, and " his whole life on earth was calculated only to procure 'followers', and calculated to make 'admirers' impossible."

There is the warning. In speaking of discipleship there is no glossing over the hard side. So let me here bring up a hard

passage of Scripture. It is the incident in Luke, chapter 9, where three different times men come to Jesus and ask to follow Him. And the gentle Jesus is almost rude to them. Why is he so gentle with outsiders, so harsh sometimes with would-be disciples? What a contrast: gentle with children, open to the weary and over-worked-- "Come unto me all ye that labor and are heavy laden and I will give you rest"--but hard as flint, now, in these verses. Listen:

"As they were going along the road, a man said to him, "I will follow you wherever you go. Jesus said to him, 'Foxes have holes, the birds of the air their nests but the Son of Man has nowhere to lay his head". (Luke 9: 57 f.)

Here, I believe, we can find Jesus' own initial answer to the question, "What is discipleship?" Not the complete answer, of course, but rather a suggestion of the screening process by which he weeds out the unfit, and makes clear some basic demands of discipleship. These demands are three, three diamond-hard facets of an over-all pattern which he requires of his disciples, each facet illustrated by his response to each of the three men who came to follow him. Let me anticipate, and tell you what those three indispensable ingredients of discipleship are: SACRIFICE, DISCIPLINE, AND WITNESS.

In this hour I will speak only to the first point, SACRIFICE. It won't hurt to read the verse again, Luke 9 57-58:

"As they were going along the road, a man said to him, 'I will follow you wherever you go. Jesus said to him, "Foxes have holes, the birds of the air their nests, but the Son of Man has nowhere to lay his head".

I see this as the demand for sacrifice. If you are going to follow Jesus, if you want be a disciple, you must be willing to sacrifice, to live sacrificially. "Foxes have hole, birds their nests; I have nowhere to lay my head". In other words don't expect a comfortable home to live in, if you follow me, said Jesus.

But who have the better houses today, Christians or non-Christians, Christians or communists, for example? As I look back upon my experiences with the communists in China during the revolution, the bitter truth that I must reluctantly confess is that comparing the average communist back then with the average Christian, this verse fitted the communist better than the



Christians. Back in China in the 1940s and 50s, in willingness to sacrifice we had lost the initiative to the communists.

I wonder sometimes how much I hindered the progress of the gospel in China as the communists came rolling over us because at that particular turning point in China's history, it was the communists who had sacrificed everything for their cause, not I. I, the Christian missionary, the disciple of the homeless, wandering Jesus of Nazareth, I was living in a stone house, rugs on the floor, a refrigerator in the kitchen, a radio on the table. It was the communists not I, who could say to the people whom they had come to liberate, ~~they said, not conquer~~, "Look at us. Foxes have holes, birds have nests, but we have nowhere to lay our heads". The communists had outsacrificed me.

I remember how shabby they looked in their dirty, rumped uniforms, quilted to keep out the biting North China winds blowing down from Siberia. It was December, 1948 and I was teaching at a mission school, Yenching University, 12 miles outside the great, gray walls of Peking. Those soldiers of the "People's Liberation Army" were and underfed and weary. But they kept on living up to the demands of their hard, harsh demanding ideals. They had sacrificed all the marks of military pride: officers looked like enlisted men. The only way we could tell them apart was that the officers had a fountain pen in their upper coat pocket. ~~They had sacrificed their time.~~ *They gave up some of their lives* Even in their time off they would turn out and sweep the streets of the villages for the people at night.

Do you remember how Whittaker Chambers at the trial of Alger Hiss was asked, "What does it mean to be a communist?" And anti-communist though he was, he thought a moment, and said, "It means to be like Djerjinski, and Leviné, and Sazanov. [Djerjinski: "It is the duty of the most developed member of the community to take upon himself the most demeaning tasks of all", and he volunteered to clean out the latrines. Leviné: sentenced to death, he drew himself up, "The communist is always under sentence of death". Sazonov: in a Tzarist prison camp, set himself afire and races burning around the stockade *to protest the treatment of his fellow prisoners.* ~~in defiance of his guards.~~ At its best, there is in that false faith that which inspired its

disciples to heights of sacrifice we Christians seldom match.

AGain, don't be misled. I said "false faith". Those glory days didn't last, the sacrifices faded, power corrupted, the uniforms got grander and grander, the cars and the big houses were reserved for the elite, and as we have recently seen all too clearly, that false faith crumbled and its empire shattered with it.

That kind of sacrifice is not what Jesus really demands of his disciples. What then does sacrifice mean for Christians? Trace the idea of sacrifice through the Bible to see it in its full Christian context, and it becomes quite clear that it is not primarily giving something up--leaving a home, or reducing one's style of living--all that is superficial, though it may sometimes be require, and a little lower life-style wouldn't hurt most of us Americans. But in its purest form, the Christian's sacrifice is how he or she worships God. All through the Old Testament, sacrifice is worship. In the New Testament, sacrifice is communion. Sacrifice is giving one's self up to God.

Looking back, I am not eaten away by guilt over the way I was living as a missionary in China. There is nothing unchristian about living in a comfortable home. Jesus did not say to Nicodemus, who was very well off, "Sell your house, and live in a cave." He said, "You must be born again", which is quite a different thing from living poor.

But before we get too relaxed about it, we need to remind ourselves that when we give up ourselves in worship to God, some of our things might be required of us too. The God of the Exodus (23:15) tells his worshipers, "None shall appear before me empty-handed", and part of our worship is bring our possessions as offerings to God. But even in the Old Testament sacrifices, it was not a thing but a life that was offered. The central meaning of the sacrifice was never the death of the animal, but the offering up of life to God. (see Kirk, in Int. Bib. Comm). To us blood is a symbol of death. In the Old Testament it was the symbol of life. "The blood is the life", says Deuteronomy (12:23). So it is that the gospel of the New Covenant demands of him who would come before

his Maker, not the outer form, or token gifts, or bloody sacrifice-but a-livinig sacrifice. "I beseech you therefore by the mercies of God," says Paul in Romans, "that you present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." For "service", we who are ministers can read "ministry", reasonable ministry", or "reasonable worship", as the Revised Standard Version has it. Christian sacrifice is service, ministry, worship, and Christian service, ministry, and worship is the offering up of the whole living Self to God.

In the light of the Bible, the whole picture changes. It frees the call to sacrifice from a confining, mechanistic compulsion to count up our sacrifices in materialistic terms on the one hand, and it warns us against a shallow tokenism on the other.

For example, in contrasting communist willingness to sacrifice and our own comparatively weak Christian record along that line, I can<sup>e</sup> dangerously close to describing sacrifice as any materialist would do it. Now communists are materialists. Let them abolutize sacrifice in materialist terms, if they will. But when we Christian do so, we distort the faith out of all recognition. Absolutizing sacrifice in material terms--in terms of the things we give up for Christ--is a heresy, a very ancient one, the heresy of the encratites or the Messalians. No possessions, no meat, no wine, no marriage. St. Thomas, not as he really was but idealized in third century apocryphal legends, becomes a dangerous model for a Christian life of sacrifice. "He eats nothing at all but bread and salt from morning to evening" (Apocryphal Acts of Thomas, quoted by Voobus, p. 84 ff.). He hs no possessions. He wears only one garment regardless of heat or cold, sun or rain. He has no home, and warns Christians to separate themselves from this world and live, as he does, a hermit, a vagrant and therefore a saint. I particularly dislike the story of how he is invited to a wedding, and then proceeds ungraciously to sing a song in praise of perpetual virginity, calling the bride and groom to forsake the joys of carnal marriage for the purer bliss of marriage to the Lamb "in the bridal chamber..of immortality and light". How different



from the example of Jesus at Cana of Galilee, who preached no sermon against marriage, but graciously helped with the refreshments, turning the water into wine.

Once we allow ourselves to define the life of Christian sacrifice in terms of the luxuries and happinesses we renounce--missionaries and pastors, I suspect are often tempted to this--once we define discipleship in such heavy, concrete, negative tones, we have ceased to worship God and begun to coast on our own works-righteousness. We cease in thk<sup>e</sup> ultimate sense to sacrifice at all, and are left with half-mad St. Simeon Stylites on his pillar as the ideal disciple--the poor man fleeing farther and farther from the world, giving up more and more, until at last he finds his refuge for 30 painful years of perpetual prayer on a platform two yards square atop a pillar 70 feet high.

This side of the arguemtn is a great comfort to me. Perhaps too much of a comfort. I was never tempted to be that kind of a saint. My temptations are all the other way. My sin is tokenism. Not giving up too much of the world as a substitute for giving up myself to God, but for giving too little.

In the kind of a hungry world we live in, I am much more like the rich young than a desert monk. The rich young ruler is not the only Biblical model. He can't bring himself to give up everything; Zacchaeus only gives up half, and the Old Testament asks for only 10%, a tithe. But within the larager Biblical concept of sacrifice as total surrender of self, not things, in the worship and service of God, the whole point of our particular text here is that Jesus says to a would-be follower, in effect, "Giving youself to me, may also mean giving up some of your things". Even your home, perhaps. "Foxes have holes, the birds..their nexts, but the Son of Man has not where to lay his head."

## Thompson Speaks For The Church In Opposing Senate Abortion Bill

WASHINGTON, June 16 (RNS)—Four out of six religious leaders testifying before a Senate Judiciary subcommittee rejected the idea of a law banning abortion.

"The passage of the bill would result in writing into law the most extreme view of one group of religious persons and the denial of views held with equal force by large numbers of other religious persons," said William P. Thompson, a lawyer and stated clerk of the United Presbyterian Church's General Assembly.

Mr. Thompson, saying he spoke for his church, added that a constitutional amendment banning abortion would constitute an unnecessary intrusion of government into religious affairs, and hence would threaten religious pluralism.

In addition to the familiar objection that "the question of personhood is beyond the province of scientific proof," Southern Baptist Theological Seminary Christian Ethics Professor Paul Simmons raised a theological objection to the bill.

"What the bill attempts to do is to disguise a religious bias in legal garb and give it the credibility of scientific standing," he said.

Dr. Rosemary Radford Ruether, professor of applied theology at the Garrett Evangelical Theological Seminary in Evanston, Ill., said she believed human life begins at the third trimester of fetal development—the view held by the U.S. Supreme Court since 1973.

But Dr. Ruether, a well-known Roman Catholic liberal,

acknowledged that Catholic opinion differs on this point.

Henry Siegan, executive director of the American Jewish Congress, agreed that ending the life of the fetus for less than serious cause is morally objectionable, but he noted that "what constitutes such serious cause divides Orthodox Jewish opinion." Most Conservative and Reform Jews leave this decision up to the woman.

Subcommittee Chairman John East (R-N.C.) later led a 15-minute discussion on the "sanctity of life," reading into the record Mother Teresa's recent addresses on Capitol Hill. Allowing hardly a disagreeing word in edgeways, the senator attacked the theologians for failing to grant any "right to life" to the unborn.

"I don't find any, any indication that you'll give any right to the unborn under the law. The ultimate right to life is totally absent (from your testimony). It's a matter of feeling, a matter of privacy, a hunch."

"It's couched in very nice terms, but I tell you what it's done, it's stripped away any notion of the right to life of the unborn."

Silencing protests by Dr. Ruether and Mr. Thompson, Sen. East accused the group of "defending your political turf" rather than expressing true theological views. Life is a continuum from conception to death, he declared, and Congress must determine at what point on that line life should be protected.

## Thompson Urges U.S. Condemnation Of Iraq Air Strike By Israel

NEW YORK, June 11 (POD)—United States government support in the United Nations Security Council, of condemnatory action of the Israeli air strike on the nuclear facility in Iraq has been urged by the stated clerk of the United Presbyterian Church's General Assembly, William P. Thompson.

In a telegram sent to President Reagan, Secretary of State Haig, and members of the Senate Foreign Relations Committee and the House Foreign Affairs Committee, Thompson also urged the United States to terminate military sales and transfers to Israel "until such time as she will assure that they will not be used against our national interest in any country in the region."

Thompson pointed out that the recent Israeli air strike raises serious questions for the U.S. government and people. "Our integrity and ultimately our security are challenged," he said.

More verbal condemnation will be shown as hypocrisy, Thompson continued in his telegram. "If it is not ac-

companied by action in accord with the Arms Export Act." He went on to say that any rationalization that accepts Israeli claims of self-righteousness and self-defense will be a "callous statement" to the world that Israel can do what it wants without sanction from the only country that makes it possible.

Past events, Thompson said, impose upon the United States "neither legal nor moral obligation" to support any country, including Israel, that violates international law at will. "We are not compelled," he added, "to accept the actions of a country—no matter how friendly to our side—that continues to act as judge, jury, and executioner in its own cause, thereby jeopardizing itself, our national interest, and the world community."

Any country, Thompson continued, that "heaps scorn on the world community and obviously assumes covert or tacit acceptance of its action, leaving it free to act at will, cannot deserve our continued support."

## Sam Moffett Goes To Princeton

PRINCETON, N.J., May 27 (RNS)—Dr. Samuel H. Moffett, a United Presbyterian missionary serving in Korea, has been appointed professor of ecumenical and mission at Princeton Theological Seminary, effective Sept. 1.

The son of missionary parents, he was born in Pyongyang in what is now North Korea. After graduating from high school there he came to the United States to continue his studies and received degrees from Wheaton (Ill.) College, Princeton Seminary, and Yale University.

Dr. Moffett served four years as a

missionary in China before he was deported by the communist authorities in 1951. He returned to the United States as a visiting lecturer at Princeton Seminary, and went to South Korea as a missionary in 1955.

He was married to Eileen Flower in Seoul in 1956 and the two then joined the faculty of the Presbyterian Theological Seminary in that city. Dr. Moffett has been dean of the graduate school of the seminary and has served as associate president since 1977. He has also been director of the Asian Center for Theological Studies and Missions since 1972.



An annual tradition reaches new heights as Mount East leads the convention Chantale in their rendition of The Battle Hymn of the Republic to close the Sunday morning Worship Service in Harrison Chapel.

## Institute On Religion And Democracy

# Church Support Of Radicals Opposed

WASHINGTON, April 14, (RNS)—Christian leaders unhappy with grants by their denominations to radical causes have organized an institute to investigate and oppose such programs.

One founder was David Jessup, the United Methodist layman who reported last year on his church's financial support of Marxist-oriented pressure groups and liberation movements.

Backed by moderates and conservatives in Roman Catholic and Protestant churches, the new Institute on Religion and Democracy will provide research on denominational grants to allegedly undemocratic causes and conduct seminars to help local pastors and lay leaders organize against them.

"There's a great gulf between the majority and church bureaucracy," said the Rev. Edmund W. Robb, a United Methodist evangelist. "The people in the churches feel like the church is being manipulated by the extreme left."

Mr. Robb, who heads the institute's executive committee, accused his own United Methodist Church of practicing "a double standard" in its evaluation of human rights and political freedom in the world. Speaking before the institute's inaugural meeting here, he said his church promoted "condemnation of Chile and support of (Fidel) Castro," and that it castigated South Korea "while not saying a critical word about Hanoi."

He cautioned that the new institute would not ally itself with New Right

religious groups such as the Moral Majority "which are an anathema to me and main-line leaders."

Nor does the institute insist on a particular theological perspective for its membership, Mr. Robb said. Besides Mr. Robb and Mr. Jessup, both United Methodists, the institute's board comprises Roman Catholics, United Presbyterians, Lutherans and other Protestants at odds with the program of their churches.

Board members include Michael Novak, a Roman Catholic scholar, with the American Enterprise Institute; Richard Lovelace, a United Presbyterian professor at the evangelical Gordon-Conwell Theological Seminary and the Rev. Richard John Neuhaus, a minister in the Association of Evangelical Lutheran Churches and editor of Worldview magazine.

The membership believes broadly in a democratic capitalist system of government as opposed to a socialist or communist one.

"Those who disagree with the political and economic role of the church are seldom heard," said Michael Novak, an exponent of the moral basis of capitalist-style democracies. He said that the freedom afforded by such a system makes possible "a trinitarian concept of society."

In church bureaucracies "very, very few are willing to praise capitalism," Mr. Novak said. "Although they praise democracy, they don't see any relationship between the two."

He identified the left-wing opposition as "the network in the World

Council of Churches and among Catholic activists."

Mr. Jessup, the United Methodist layman, charged in a report last year that church money was finding its way into the hands of the Palestine Liberation Organization, the governments of Cuba and Vietnam and Soviet-backed revolutionary movements in Asia, Latin America and Africa.

The official United Methodist response to the report, he said, was that the church had to work through social justice advocate groups in order to help the poor and oppressed. "But I don't think that bread and freedom are mutually exclusive," he said.

According to Mr. Jessup, the overwhelming response from the pews was: "See, they're taking my money and spending it on groups I don't agree with (and) that are not in the liberal-conservative tradition."

So far, the institute has received two grants totaling \$65,000 from the Smith-Richardson Foundation of New York. And 10 United Methodist churches have pledged to contribute \$1,000 each.

Because of the board's denominational make-up, he said initial research would concentrate most heavily on the work of the United Methodist and Roman Catholic churches, the United Church of Christ and the United Presbyterian Church.

However, Mr. Neuhaus, the Lutheran, proposed a more ambitious plan to "look at the World Council of Churches to see if it is worth saving."

## National Council of Churches Backs Revolution In El Salvador

WASHINGTON, May 1, 1981—(RNS)—The National Council of Churches was accused by the newly organized Institute on Religion and Democracy of backing a Marxist-Leninist revolution in El Salvador.

"It has come to our attention that the NCC has initiated a campaign seeking public and church support for the Democratic Revolutionary Front," said Executive Director Edmund W. Robb. He and others asserted that liberal churches had ignored a significant moderate faction represented by El Salvador's President Jose Napoleon Durate.

Also ignored is the fact that the Roman Catholic Archbishop Hivera y Damas and other leaders in El Salvador are supporting the present government and its programs of reform, in spite of the opposition of both the leftist guerrillas and the right-wing extremists.

Mr. Robb, a United Methodist evangelist added:

"It is our conviction that the National Council is misrepresenting the facts about El Salvador and misusing funds by propagating views contrary to the vast majority of local churches."

### In El Salvador

## Missing Maryknoll Priest Comes To Life

Widely publicized charges by the Rev. John Collins, Co-Director of Laity Concerned, and by other church leaders including William P. Thompson, Stated Clerk of the United Presbyterian Church, that the government of El Salvador had failed to adequately investigate the disappearance of Maryknoll priest, the Rev. Roy Bourgeois, from his San Salvador hotel on April 26, were reported by Religious News Service, May 1, 1981.

Mr. Thompson in a prepared statement, said "There is no indication that there has been any genuine investigation of the disappearance. It is now well established that the very agencies assigned to investigate have close ties with the criminals, if indeed they themselves are not responsible."

To the embarrassment of everyone concerned, especially Maryknoll Superior General James Noonan, who had rushed to El Salvador from Maryknoll Society

headquarters in Ossining, N.Y., Mr. Bourgeois suddenly appeared in person unharmed.

According to Time (July 6, 1981) he had left his hotel to spend some time with anti-government guerrillas and the poor in El Salvador. As a result of this and other episodes involving their active support of revolutionary left-wing forces seeking the overthrow of the El Salvador government, the Maryknoll Society was asked to leave the country.

Their radical image dates from 1968 when a group of Maryknoll priests and nuns supported leftist guerrillas who were attempting to overthrow the government of Guatemala.

Moderate Maryknollers, however, complain about a handful of extreme social activists in their society and the political involvement direction they get from headquarters in the United States who want to change a 400-year old social order.

The institute went on to say in the letter that U.S. government policy involved "a complicated decision on how best to help end the killing and bring about greater freedom and material well-being for the people of El Salvador."

While condemning all forms of political violence, the institute said that American aid, whether economic or military, should "be used to bolster the reform effort and protect innocent people from threats of violence and terrorism from both right and left."

Mr. Robb also deplored claims allegedly made by U.S. missionaries and religious leaders that "they know what is best for the Salvadoran people, that they know without benefit of free elections, free association and free expression who are the people's legitimate representatives."

Liberal church support of anti-government factions in El Salvador "represents a new form of cultural imperialism imposed by U.S. church groups" and "they will no longer go unchallenged," Mr. Robb said.

The Rev. James V. Schall, S.J., professor of government at Georgetown University here, agreed, saying that the role of the Catholic Church in the Salvadoran political strife threatened religious faith in Central America. "The danger is in creating a kind of Christian Marxism, a Marxist Christianity," he said, which would cause people to have to "justify their faith in specifically political or economic terms."

Drawing on a budget of some \$75,000, the institute plans to launch a counter-campaign against liberal church objections to American policy in El Salvador and to start a dialogue between church officials on the political eruptions in that Latin American country.

Also at the press conference was William Doherty, executive director of the American Institute for Free Labor Development, a labor organization which has been assisting the Salvadoran government land reform effort. Earlier this year, two institute workers were murdered.

Mr. Doherty said the Salvadoran government had done an adequate job in investigating the deaths of its two employees and had already arrested two suspects. He cited this as evidence of an effective and sustainable moderate political faction in El Salvador.



## Lay Committee Convention Speaker:

## What "Making Disciples" Means On Our Campuses

By Melicent Huneycutt, Ph.D.

We've been thinking about "making disciples." Perhaps the best way I can share this imperative is to tell you the way I was led to be obedient to it. I learned to love God from my mother, who explained that the God who created all was greater than all, but that He was here loving me and wanting my prayers to be conversations with Him. I made my first commitment to Christ when I was seven years old, others when I was ten and thirteen.

When I was seven, I made a decision to become a world missionary. I thought in terms of China, but it was too late and I went to Korea instead. Meanwhile, I was growing to the point that I could not distinguish between the faith I inherited and my own. So God saw to it that I went to schools that would shake my faith. I am interested in how we disciple on campus because of two years of intense shaking freshman in a church-related college not truly alive in the faith; sophomore in a State College which was anti-Christian. I remember my shock when a biology professor told us we could not accept what we were teaching and the Book of Genesis. That year was torture. I veered all the way from a frantic religion of works, to the faith I thought I was losing, to what I thought was atheism. I kept on praying, but my prayers kept bouncing back down until I came to a personal relationship with Christ that was warm and real. I would never again question, because it wasn't what but who from that time on.

## God Broke Through

This took me overseas. In Korea, I went gradually into Student Evangelism. Koreans are the most open people in the world, but I couldn't see fruit. I had grown up a Presbyterian, dignified and shy, and had not let emotion into my faith. The Koreans said I came through as an aristocrat. They thought it a compliment. I knew it didn't sound like the man of Galilee.

God broke through in an unusual way. A little girl was brought to our hospital, still wrapped in the umbilical cord that had been strangling her during a long birth that had killed her mother. Brain damage was so severe, her feeding had to be intravenous. I would just sit by her, pat her and tell her I was there. For three years she lay in a coma, the nurses began to report she was noticing things. Six more months and her mind began to function. When I took her home, she was my little icebreaker. On a bus, she would jump off my lap, go introducing herself and tell what her mama was on the way to do—which helped me do on the bus what I was on my way to do somewhere else.

She also did a good deal toward loosening me up. One Sunday, one of the elders said to me, "Dr. Huneycutt, that child glorifies you." It suddenly dawned on me that we glorify God by being what He created us to be. She wasn't running about saying, "My mama is the best." She didn't need to. She was saying, "I have been loved in the right way." That was a freeing moment for me. I realized it was not what I did or how I did it, but being the person God created me to be that brought Him glory. Three days after that she died of an oriental fever, just when it looked as if she had a happy life in front of her. I was devastated. God had broken through to my emotions and I couldn't bear

it. It took me twelve years to get over it and the point that I am leading to is what happened to heal me.

I went to Pfeiffer College and found young lives in as much pain as mine for different reasons. One girl said, "I think God is telling me to become a missionary. I really want to give my heart to Him that way, but my parents are upset at the idea."

I'm engaged to this boy who is going to inherit his family's business and he doesn't want to go. What should I do? How should I pray?" A girl came in tears because her father was dying and her mother had kept it from her. All the rest of the family gathered in the hospital, but she didn't get there. A boy had been involved in Satan worship. He had since become a Christian and tried to clean up his life, but felt there was an evil presence he couldn't escape. Another girl's mother was an alcoholic. Her earliest memory was standing at the sink on a box washing dishes because she thought if she were a good enough little girl, "My mother would be like other people's mothers." A boy called at 2:00 a.m. and said, "I've been with that woman again. I hate myself. I've been drinking. I've got my gun. I was about to blow my brains out, and then I thought of you." And I said, "God, I think you are trying to say something to me. I think you are ready for me to start loving again."

## Start Loving Again

Reaching out to help their hurts healed my hurt. Their very need for me healed me. I think it is typical of the way God deals with us. When He calls us to make disciples, He's not calling us to grit our teeth and jut our jaws. He is calling us to the most fulfilling thing we could ever do, to become the person He created us to be in Christ Jesus before the foundation of earth. And we'll find our greatest joy, our greatest healing and help in being that person to the person He brings into our lives for discipling.

If I were to characterize the college generation, I would say they carry more pain and less security in who they are than any other. Therefore, I was led to the 9th and 10th chapters of John. John is about Jesus as the Good Shepherd and, of course, the shepherd is the best model for a discipler. As we look at this picture of Jesus, so gentle and kind, we think of this as a sweet story. But the context is a context of violence. In John 9 Jesus healed a blind man. Because Jesus healed him, that blind man was thrown violently out of the synagogue and rejected by his own parents.

Standing alone except for Jesus, he found his identity in the compassion and integrity of Jesus. Against this backdrop of violence, Jesus tells the story of the Good Shepherd in the midst of thieves, robbers and wolves.

I make this point because of the brokenness of so many college youth. Many feel that they have been rejected by their parents, and have deep hurts that Jesus has to heal. This doesn't mean that their parents rejected them. It does mean that there is a sense of being on their own for identity. Some parents are simply too busy earning a living. Or perhaps parents are too self-centered. Often pain comes from the fact that mother or father is having an affair and word comes to the child before it reaches the other parent. Or perhaps parents decide



Dr. Melicent Huneycutt, former missionary and now a college professor and a member of the Presbyterian Church in the U.S., held the Saturday afternoon audience spellbound with her presentation on Discipleship.

on a divorce "now that the children are away at school." But to be away at school and not have home to go back to is devastating. Sometimes parents are emotionally crippled and don't know how to give themselves to their children. Whatever it is, children come off to college searching for an identity that hasn't been given them by their parents, needing role models, compassion, integrity to look toward.

Students often feel that the church has rejected them. Once again, this is not because the church has rejected them. It is the way they feel and it is part of their hurt. One student from a church background said, "The emphasis was always on what we should not believe, on what to beware of and never on something that would help me grow and understand who I was to be in the Lord. I know more about the work of the Holy Spirit in my own life." Others said, "They judge even the sheep that have fallen amongst the wolves." The boy who was into occultism said one reason he was not growing in faith was that church people did not accept him back into their youth group. He felt isolated and wasn't able to grow beyond his fear that his past would catch up with him, even though he was now God's person.

## Liberal Churches Fail

Liberal churches fail to offer substance. They offer a kind of idealism, yet when youngsters pursue that idealism, they find it doesn't offer them a genuine identity beyond. These churches lack power to heal youngsters' hurt and sense of sinfulness. Yet they mock other churches or para-church groups that try to reach out and heal. What looks like healing is going on, but a Pastor warns, "Don't mingle with those people or they will lead you into some kind of emotionally that will be confusing to you." So people come into colleges, even from the churches, with a sense that the church is not offering them a way of life that can transform them and give them real power.

Like the blind man, students respond to Jesus' compassion to heal before asked, and His integrity to come back after even parents reject. This is what we are called to do. The parable of the Good Shepherd is full of violence. The "thieves" are the hypocrisy, judgementalism and materialism which have sneaked into the church and robbed it of its vitality. The "wolves" I see as the drugs, occultism, cults and compassionlessness that are everywhere about these young people. So they find it easy to get confused about wolves in sheep's clothing, and to confuse thieves with real leaders.

Jesus uses a very strong word to describe the relationship of those whom God has given Him. He says, "No man is able to pluck them out of my Father's hand." What kind of picture does that give you? To me it means a tug of war. Here is the Father holding on to His sheep. And here are wolves who have the sheep already in their mouths, or the thief trying to pull them away. There is a real tug of war going on in the lives of most college age people that I know. And those of us who represent the faith are not determined enough to make ourselves completely

available to the Spirit of God to fight for the possession of souls for whom Jesus died. Yet we are the flesh and blood of the Father's hand clinging to these persons for very life.

## A Tug Of War

All of us have opportunity to work on or off campus with this age group, and I want to share with you some things Christ has taught me as I watched Him acting out the role of the Good Shepherd. On the college campus, we need to turn our two definitions of discipleship around. Normally we think in terms of first winning the person to Christ, then bringing him into the Christian community and helping him grow. But on campus, it is important to create the fold into which the hurt person can come when he is won for Christ. We have to build that Christian community that will fight the world for possession of the sheep. Jesus focuses first on the fold, the wall of love that surrounds the Christian community. He calls into the fold those sheep who belong there, and points out (15:16) that they don't choose Him, He chooses them.

## Go After People

It was my tendency as I began, to minister to the people who came to me. But God wanted me to observe students and find those who were really willing, whether they were yet Christians or not and begin to make disciples of them. Don't go after leaders. Go after people who do with zest even the things of this world, because they have the capacity for becoming disciples once the Holy Spirit calls them. Jesus chose ordinary people with a capacity for extraordinary faith. But He observed them first. So we ask the Holy Spirit to show us who that person really is, and then share with him what our vision of him is, how we see God as creating him, what we see as God's finished product when he is free. And do it all in prayer! After a whole night in prayer, Jesus called to Him those who were to be part of the fold, the loving community into which lost sheep are called.

Notice that Jesus calls individuals. He doesn't make an en masse announcement, "all those interested in a prayer meeting, please come!" Instead, He goes where Levi is taking up taxes, where James and John are washing nets. He observes them in their own setting and calls them one by one. One reason a campus program fails is because we do it en masse and it leaves everybody nameless, and they have had enough of being unwanted as individuals. So we go over to the snack bar, sit on a stool and start talking to one person about Christ.

It's really neat the way Jesus balanced off a tax collector with a furious patriot, a fisherman with a scholar. He strove for balance in the group instead of going for all leader types. This is the kind of community God blesses most, for it gives somebody to appeal to everybody with all different sorts of gifts. We tend to draw a homogeneous group when our fleshly selves do the appealing. Programs also draw a homogeneous group. But when the Holy Spirit leads us to people that we call by name individually, we choose persons who are different from each other and build a powerful witnessing community instead of just a program.

## He Cherishes His Sheep

Jesus calls His own to Himself by cherishing them. How many hours have I sat and talked to a student,

knowing from the dead look that there is pain somewhere, feeling with questions until finally I touch the hurt. Then the tears flow, openness comes, and Jesus Christ brings His healing. But it takes hours, sometimes months. One student took two years, four hours a week before the real hurt came to the surface. But that's the way Jesus does. He cherishes His sheep. He takes time. He explores to find the hurt and then He anoints that hurt with His Holy Spirit.

The only way students will learn to trust Jesus is by seeing us who represent Him as absolute trustworthy. This means that we never lie, twist the truth, tell a half truth. It's important that we come through as persons of genuine integrity. If a student presents a problem beyond my depth, I say, "Would it be alright with you if, without revealing your name, I talk this over with another counsellor? Name the counsellor. Tell when and how. Give me words to say to that other counsellor."

Young people are terribly protective of their privacy. They feel so flawed, so full of sin and ugliness that they are terrified for other people to find out what's there. By baring their souls to you, they have paid you an ultimate compliment. It frightens them to think you may share that, even with your mate or your prayer group. Please, if you are working with college age people, remember that your trustworthiness communicates to them the trustworthiness of the Lord Jesus. They come to Christ because they see you and integrity they don't meet in the world. They need that integrity so deeply. Yet they will test it. Once a student reverted to infancy while talking with me. I told her some of the things she had said and done, and she was horrified. She said, "Then I need real help, don't I?" I said, "Yes." She said, "Two months ago I wouldn't have gone for help when you told me. But you have never lied to me yet and I trust you to be telling me the truth now. I will get the help I need." Build trust because you are trustworthy.

## Keep Modeling

Teach them to trust you enough that when you make a suggestion or give a command, they will do it. We don't use spiritual authority often as direct command. But we need to build the kind of relationship that they are ready to obey because they sense our respect for the Lord. When we tell them, "Get that pill you bought and flush it," they will do it because of their love and respect for us, even if they haven't yet come to trust in Christ. We have to keep modeling through the power of the Holy Spirit what Christ is really like, gently but firmly being God's persons. And when we fail, be honest enough to say, "I failed. But Jesus doesn't fail. The fact I told you I did wrong tells you that Jesus knows better than what I did. Fallible as every human is, Jesus is infallible. You can trust Him."

Then send them out of the fold. For Jesus does lead us in and out. The boy who was messed up in occultism and a far-out girl who had to be shepherded by a boy from a nearby campus because all of our people were too conservative are both missionaries in Korea now. God takes His sheep and heals, teaches, feeds and disciplines them. And then He sends them out of the fold and into the far corners of the earth, and the sheep grow to be shepherds. That is the rewarding and exciting thing of discipling on campus.



Dr. Melicent Huneycutt replies to a question during a group discussion in Alderswood Hall on Saturday afternoon.



Conventioners leaving Harbison Chapel at the conclusion of the Worship Service on Sunday morning. The large number of young people in attendance was thrilling to see.



Pre-Convention Evangelism Rally Speaker:

# What "Making Disciples" Means In Our Daily Lives

By William P. Showalter

The theme of the Conference is "Making Disciples." It comes from the last words of Jesus before His Ascension: "All authority in heaven and on earth has been given to Me. Go then and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you, and lo, I am with you always, until the end of the age." You and I are commanded by Jesus Christ to make disciples.

As I go to General Assembly, I wait for the making of disciples to become the primary function of our denomination. I wait in vain. It doesn't seem to be our focus. But the word of Jesus wasn't given to the denomination, to some organization, to 475 Riverside Drive. The command of Jesus Christ was given to those who were indeed His disciples. And He said to this little band, "Go and make disciples." If you know Jesus Christ as your Lord and Saviour, then you are responsible for answering His command.

### The Command Of Jesus Christ

The greatest field for evangelism is right within the congregation in which we live and serve. Hundreds of thousands of people within our church do not know Jesus Christ personally. And so the command to "go and make disciples" is given to each one of us, starting right where we are in our local congregations.

When you accept the Word of God seriously, you have to take this Word of Jesus seriously. We can argue over women elders, homosexuality, the inerrancy of Scripture. But those arguments are unimportant unless we take seriously the command of Jesus Christ to go into all the world and make disciples. I can't emphasize that enough. We who claim to be evangelists, who hold Scripture in high regard, above all else must take this word of Jesus Christ seriously. We do it for His other commands. He says of the Communion, "This do in remembrance of Me" and out of obedience to the command of Jesus Christ, we engage in the sacrament of the Lord's Supper. He gives no less importance, no less vitality, no less urgency to His command to go into all the world and make disciples.

Of course, He never gives us a command without enabling us to do it. He surrounded that command with "All authority is given unto Me." We don't go in our own efforts, our own energy, our own power, and I can't make anybody a disciple of Jesus Christ unless we use the Source of the power and authority that transforms and converts and takes people from darkness to light. And that's the authority and power



Rev. William P. Showalter, Pastor of the Parkminster Presbyterian Church, Rochester, N.Y., and Moderator of Genesee Valley Presbytery, who led both the Prayer and Renewal Assembly and the Evangelism Rally at the Ninth National Convention.

that God has vested in Jesus Christ. We sometimes are afraid to make disciples because we get nervous and upset. Yet Jesus said you don't have to do it in your own effort, with your own words, with your own reason. You rather make disciples by the authority and power vested in Him. Tap into that Source and you'll find the power to change people's lives. "All power has been given to Me."

Besides which, Jesus gives His everlasting presence: "I will be with you to the end of the age." Paul says in Romans 1, "I am indebted both to the barbarians and to the Greeks," to share with them the Gospel. And he did. Having received the gift of new life in Jesus Christ, he owed a debt to those who had not yet heard. And so he proceeded to preach and to live the Gospel. And I remind you, there are those two ways to make disciples: by the proclamation and the incarnation. God chose to bring Jesus Christ into the world by proclaiming Him to be Lord and Christ, but also by His incarnation in the form of human flesh. You and I as Christian disciples are called upon to make disciples by our proclamation of His truth, and by the incarnation of Jesus Christ through the lives that we live.

### How To Do

I want to share with you a bit of how to do this. In Mark 5, one of the rulers of the synagogue, Jairus by name, prostrated himself at Jesus' feet and begged Him to heal his daughter. Jesus went with him, but a great crowd kept following and pressed Him from all sides. A woman who had a flow of blood for twelve years came up behind Him in

the throng and touched His garment. For she kept saying, "If I can only touch His garment, I shall be restored." Immediately she was healed of her distressing ailment. But Jesus recognized that power had gone forth from Him and said, "Who touched me?" The woman, though frightened, told Him the truth. And He said, "Daughter, your faith has restored you to health. Go in peace." Those stories from the Gospel illustrate how we are to go about making disciples.

### Pay Attention To People

First, to make disciples we have to pay attention to people. Jesus paid attention to both Jairus and this woman who interrupted Him. We do not make disciples because we are too caught up with ourselves and the work we have to do. Things and issues, concerns and doctrines occupy us, and we miss people. As Jesus went around, He was in touch by the Holy Spirit with persons who needed to have Him stop and minister to them. His concern for teaching, for ministering to His disciples, for public ministry was not such that it delayed or denied Him from seeing people and meeting their needs. He met Jairus, a ruler of the synagogue and chose not to discuss what was wrong with the synagogue but to meet the need of his daughter. He chose to have an experience with a nondescript woman who never again shows up in the Bible. I wonder, are you sensitive in your daily experience as Jesus was? Be sensitive to the Holy Spirit, and don't let "work" or "causes" get in the way.

The second thing I notice is Jesus' willingness to serve. He was not so filled with His own importance that it took away from His attitude of servanthood. Indeed, according to Philippians 2, Jesus' chosen incarnation was in the form of a servant. Most of us don't have enough of a servant heart. We get caught up in our debates and arguments, our exchanges of reason and logic, and we don't serve enough. Consequently, we aren't in the place where we can share Jesus Christ with those who need to hear. To be a witness is to serve. To be a disciple is to serve. If we are going to follow Jesus Christ, then we have to learn how to take the lowly, how to care about others. Not to wait to be served, but to serve and, in the serving, to win the opportunity for a witness for Jesus Christ.

I believe that across our church, in our presbyteries, in our gatherings, the evangelicals among us ought to be the ones who are the most serving. I believe that as we cultivate that spirit of serving, we will begin to serve the non-Christians in our church, and non-Christian neighbors and friends. People sit next to you

every Sunday in church who are hurting. Physically, emotionally, relationally, they hurt. The only way they can be touched in that hurt is through Jesus Christ. The way they are going to come to be disciples is because Jesus can touch their hurt and heal them. And your job and mine is to get to those people, listen to their hurt and bring them to Jesus. Every person in this world has hurts. The most liberal, the most atheistic, the most godless, the most churchgoing person who has not yet met Jesus personally, they all have hurts that need to be touched and healed by Jesus.

The people who got closest to Jesus during His time on earth were people who needed the touch of His healing hand. Not the ones who argued theology, battled Him in terms of doctrine, asked questions to put Him on the defensive, or were careful about their own religious practices. The persons who formed a relationship with Jesus and ended up being His disciples for the most part were those who had needs, who had hurts and who came to Jesus for help. That is still the basic pattern of how people come to Jesus. And all around each one of us, in church and without, are people who need to come to Jesus because of such needs.

### The Reality Of Jesus Christ

Finally, we make disciples by bringing people to Jesus. She touched the hem of His garment and received her healing from Jesus. So many times our witness is something other than Jesus. We witness about our church. People want to talk about how much God has blessed the programs of the church. But witnessing about a church will not bring people to salvation or make disciples of them. Talking about our denomination, our form of government, our theological beliefs, will not bring them into new birth. You can witness about your devotional life, the good life you lead, about your family, but unless you witness about the reality of Jesus Christ in your life, you will never bring people to become disciples of Jesus Christ. She came to Jesus. She touched Jesus. The only way anybody sitting in your church, social group or family is going to come into new life is by your being more interested in sharing Jesus and the Presbyterian Church. Because the source is in Christ. He's the source of life. He's the source of power. He's the source of new birth. How do you make witnesses? How do you make disciples? That way.

The end of Acts 2 describes the life of these new Christians together. They steadfastly devoted

themselves to the instruction and fellowship of the apostles, to the breaking of bread, and to prayers. They trusted in Christ. They were united together. They had things in common. They distributed among each other. Day after day, they regularly assembled in the Temple. In their homes, they broke bread together. They partook of their food with gladness, constantly praising God. The fellowship of those people was such an attractive thing that they won the favor of the people outside the church. And God saw the kind of fellowship and life they had together, and added to their number daily those who were being saved. God could entrust to their fellowship thousands of people who were being saved because they had developed such a life of oneness, mutual support, prayer, praise and gratitude.

### Quality Of Life

Sometimes we talk about the lack of new Christians in our churches. Might it be that God does not entrust us with babes in Christ because of the kind of life that we have? A church filled with people who are murmuring and complaining, grumbling and criticizing, who lack gratefulness and praise in their hearts, is not the kind of fellowship to which God can entrust new lives in Christ. A gathering of God's people where everyone is for their own concerns and interests, where there is no openness, no sharing, no willingness to serve and care for each other, is not the kind of enabling community to which God can entrust the life of new Christians. Part of our making disciples has to do with the quality of life that goes on between us as Christians gather together in one place. Is there openness and loving care? Is there an attitude of praise and gratitude to God? Is there a daily desire to pray and to read the Word of God and to listen to pastors and teachers? Or would the spirit of that fellowship squeeze the life out of that new Christian?

We are called to make disciples. We can't escape it. It's an absolute command of Jesus Christ. But it calls on us to care for people, to reach them at the point of their hurt, to bring them to Jesus, and to live in our fellowship in such a way that God can entrust those new converts into our care. It is not incumbent upon 475 Riverside Drive to establish an evangelism program. It starts with you and me. It starts with the gathering of Christians within our churches. It starts with whether we take the Word of God seriously and are willing to pay the price of obedience to that command. It starts when we pray that God's Holy Spirit will lead us to that person for whom we are to pray and with whom we are to share the Good News of Jesus.

## Discipling In A Downtown Church

By Harold M. Russell

I pastor a church surrounded by City Hall, department stores, a cathedral and a Jewish temple in downtown Cincinnati, whose preaching services began in 1789. But we come here with many backgrounds and interests, so I want to speak of what would work in any church, not just downtown. We lament that our denomination has no organized plan of evangelism, but it all boils down to what happens in the local church in any case. If it doesn't happen there, it won't happen.

Our biggest problem as a denomination is defining what evangelism really is. What it means to come to Christ and how we come. Let me refer to three verses. In John 3:3 Jesus says, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Verse 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Verse 7, "Marvel not that I said unto thee, ye must be born again." The greatest error of the average United Presbyterian is thinking that heaven is attainable without new birth. Some things are not essential to salvation. You can enter heaven without ever having been baptized. You can enter heaven without ever having sat under the Lord's table. But you can never set foot in heaven unless you have been born again.

The problem is expressed by Jesus in Verse 6. That which is born of

the flesh is flesh." That flesh is dead spiritually. And something which is dead spiritually can never produce life. We say that education and right resolves can turn people around. But you can't do anything with a dead person. So Jesus had to say, "You must be born again." Spiritual life produces spiritual life. Dead flesh produces dead flesh.

Take that word "flesh," drop the "h" and spell it backwards and it's "self." My biggest problem is that Russell. You biggest problem is that Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh." So there is no peace unless we can say with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Nicodemus said, "How can a man be born when he is old?" He had no idea what Jesus was talking about, of new life coming into dead flesh. A man is dead. He needs life. Radical and total change. That's why Paul said, "If any man be in Christ, he is a new creation; old things are passed away, behold, all things have become new."

We are resurrection people. Do you know why Nicodemus repented? Not because Jonah was a powerful preacher, but because there was a man who had been dead for all intents and purposes. He was a resur-



Rev. Harold M. Russell, Moderator of Cincinnati Presbytery, challenging Lay Committee Conventioneers on Sunday morning.

rection man. Paul said in Ephesians 2 "you who were dead, God hath quickened." We too walk in newness of life as resurrection men and women.

We have a program in Cincinnati called "CURE"—Christians United Reaching Everyone. When this program began in 1968, one of the first visible results was a black gang leader called Coehese. Through him the whole gang was brought to Christ. Think of a hemous

sin and Coehese had done it. So it was said, "To convert a guy like this would really take a miracle." But that's a dangerous implication. It suggests it takes less of a miracle to save a respectable sinner like me. We have to realize that we are God's by adoption. He gives us the status of His Children. We become God's by regeneration, by the new birth. That gives us the nature of God's children.

There is no New Testament promise that the world will ever be converted. But God will gather a people for Himself. I believe that God has a plan for His church. A church that follows God's plan can help build His kingdom. And what are the essentials in God's plan for His church?

First is worship. Whenever the church has the opportunity of engaging in significant worship, it should do so. We have a noon day service every Wednesday, September through June. We serve lunch before and after a 25 minute service, and 85 percent who come are not Covenant First members but business people, shoppers, people from department stores, offices and City Hall. We witness over the dining room table as well as from the pulpit, and we get people who respond. It's amazing how many people are living good, up-standing lives outside the church, yet realize something is missing. They come expectantly. Such expectant worship is the

primary responsibility of every congregation.

The second is evangelism. Jesus said before He ascended, "Ye shall be witnesses." Bob I Amott, handing out tracts, said to one man, "Sir, have you found Jesus?" The man said, "I didn't know He was lost!" That's where we confuse the issue. We really don't seek after God. It's God seeking after us. Jesus said, "You didn't choose Me, but I chose you." All we do as a witness is to tell what God did for us. But from the penalty of sin, from the power of sin, and from the very presence of sin, we should have some awareness of our salvation before we witness to somebody else. You add I have responsibility in every area of the church for evangelism. Visitation evangelism. Pulpit evangelism. Even gossiping evangelism as they did it back in the First Century.

Worship, Evangelism, and missions. That's evangelism in other places that we can't visit. Jesus gave the Great Commission in Matthew 28. "All power is given unto Me in Heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you, and, lo, I am with you always, even unto the end of the world." I thank God I grew up in a church that believed in missions.

(Continued on page 7)



## Keynote Address At Lay Committee Convention:

## What "Prison Fellowship" Means To Inmates

By Charles Colson

The Christian life is filled with paradoxes. A year ago, I was in Australia for the film, "Born Again," then crisscrossed the country and began the Prison Fellowship of Australia. The last day, I was invited to the National Press Club in Canberra. Once a week a speaker speaks for 20 minutes, then answers questions for 40 minutes. It was nationally telecast, so you have to watch your time very carefully. I went through the 20 minutes and then the 40, and a half a minute left, a reporter from Adelaide said, "Mr. Colson, of all the people in the world, you are the one man I have most wanted to interview, because you are the only man I know who has lived two lives. You worked your way up in business, law, government, and into the office next to the President. Most people would say that's one complete life. Then you started again when you came out of prison, have lived as a Christian and seen the world from a totally different perspective. Sum up for me, will you, what it really means to have lived these two lives." All in twenty seconds! I said to him, "My life stands for the truth of what Jesus once told his disciples: 'Whoever wishes to save his life shall lose it, but whoever loses his life for My sake, shall find it.'" With that I sat down. I'm sure that Australian reporter is still saying, "Those crazy Americans come down and talk to us in riddles. No one really means that to be true. Christ doesn't mean that you lose your life for His sake in order to find it." But that is precisely what He meant and what I mean.

## No Security, Meaning Or Purpose

Many of you, as I, grew up in the Great Depression. As the grandson of an immigrant, my Dad used to say to me, "If you really strive to get to the top you can." And I used to think, if I could only get a college degree, that first job, commissioned in the Marines. I did and I was. Then I earned a Doctor of Law at night, and thought of meaning and purpose, identity and principally, security. It wasn't until I had achieved all of those things that I realized I had no security, meaning or purpose. The things of this world simply come and go. Yet hanging onto the bars of a prison cell, begging the guard to let me out, I found my meaning, purpose and identity through the person of Jesus Christ, the living God. And that is precisely what He is teaching us.

Our Fellowship has spread into about 200 prisons in the United States, Canada, England, Australia and various countries of the world. Wherever I go now, I see people coming out from these awful pits we call prisons, rejected and outcast of society, but on their faces I see new life in Christ, hope, dignity and personhood. And I realize that the most significant thing about my life was not the case I argued before the Supreme Court, not the decisions I participated in with the President, not the years in the Senate, not the decisions in business or law. The most significant thing about my life is the fact that I went to prison, the only defeat I experienced, the only time I lost, the only thing that wasn't good achievement by American standards. Yet God has chosen to use that defeat to touch the lives of tens of thousands of men and women. It tells me that the most important lesson of the Christian life, paradoxical though it seems, is not what we do but our obedience to a sovereign God and what we allow Him to do through us.

## Bless You Prison!

That same paradox is at the heart of the basic dilemma of modern man. Problems close in at an accelerating rate. Nobody seems to have answers. People either draw into themselves and try to escape from the world, or they get angry and want the Government to provide an answer. The more they do that, the more frustrated they are going to become. Problems aren't going to be solved by institutions, because the sickness of modern man is in the human heart.

Energy Inflation. War in the Middle East. Cataclysmic problems. What is really going on is a battle for men's hearts and minds. We live in the most egocentric, materialistic era in human history. That's what is going to destroy us. We can live

without gasoline. A Columbia University professor took all the data about what is happening to the American family. About 1.1 million couples live together with no intention of getting married. Forty percent of marriages will end in divorce. He poured these incredible statistics into a giant computer, then announced that at the present rate of deterioration, we will run out of families in America one year before we run out of gasoline! The problem isn't energy. The problem is spiritual. Homosexuality, abortion, pornography, the worst crime rate in this most civilized of nations. The problem is us.

Aleksandr Solzhenitsyn, perhaps the most prophetic voice in the world, spent ten years in prison. And he says, "Bless you prison! For it was there that, for the first time I realized that the object of life is not prosperity as we are made to think by our society, but the maturing of the human soul." With everything stripped away, he could see that it is a spiritual battle. He said the line between good and evil passes not between capitals and principalities and continents, but through every human heart. That's the battleground today.

We face a spiritual crisis in the world, far graver than any of our institutional fights or battles going on in the Congress. I know that first hand because of past experiences. For four years, every morning, a limousine would be waiting in front of my house at 7:00. I would read a huge pile of intelligence summaries and briefing papers while the limousine whisked me to the White House through the southwest gate. A guard would salute. Someone would open the door and I would be taken to the second floor of the west wing. There every morning, twelve senior aides for the President would gather and Henry Kissinger would say, "Mr. President, the decision we must make today is going to affect the whole future course of human history." I look back on those decisions and realize we were changing law and tooling up the machinery of government, but we weren't changing how people live. Tolstoy was right. Forces of history are shaped more by the inarticulate passions of the masses than by the brains of gentlemen. I saw that all up where the power is, but also down where people live powerless in prison.

## We All Are Sinners

The first night in prison I will never forget. That awful feeling of being cut off and away from your family and not even knowing if they need you. And if they did, you couldn't do anything to help. Forty men jammed together. I've been a Marine and lived in foxholes. But I never imagined forty people could be in a place so jammed together but so desperately alone. The stale odors, smoke, banging lockers, the constant threat of violence, guards slinging a flashlight in your eyes taking counts all night. But the horror of prison was not the physical deprivation I could get used to that. But I never could get used to seeing men lying on their bunks, families broken up, everything gone, nothing to do, literally sleeping their sentence away, staring up into emptiness. You see souls corroding and bodies atrophying, people dying in front of you, slowly.

But there was one other man I met in prison. Paul Kramer had just come back from Viet Nam and was a believer. We started to go to the little room off the prison library. Soon there were seven of us: three blacks, four whites, two convicted dope pushers, a car thief, a stock swindler and a former special counselor for the President of the United States, praying, studying, helping one another. And night after night, some would come in who were lying on those bunks. You'd see them during the day just sluffing around with nothing to do. Then they would come in and say to us, "What are you guys doing carrying those books around? What is this business about being Christian? Tell us what it means." And we would explain to them about repentance. Not just of the crime that got them into prison, but of the sin deep in the heart of every human being. "All have fallen short of the glory of God." We all are sinners inside and know it. Some gave their lives to Christ, and I would see those



Dynamic and inspiring Chuck Colson, founder and head of Prison Fellowship, was the keynote speaker for the 1981 Presbyterian Lay Committee Convention.

men out around that prison compound the next day with their heads up, rehabilitated, transformed because the living God had come into their lives.

## The Best Example Of Failure

Prisons are probably the best example in America today of the failure of institutions. We incarcerate more people as a percentage of population than any other nation in this world other than the Soviet Union and South Africa. We doubled the prison population in the past ten years in America. Yet the crime rate has gone right up. Four out of five crimes are committed by former convicts. Seventy percent to eighty percent of the people we let out of prison are going to commit another crime and come right back in—at a cost of \$20,000 a year. Every expert you talk to today says prisons just don't work, don't rehabilitate. They are terrible pits. We have got to do something better. But what can we do? Prison is the ultimate example of the futility of institutions to deal with moral problems. Yet in that pit of failure and despair I saw that, where man's ways fail, God's ways succeed.

## Take A Hard Look

If I'm right, that the problems that we face in the world today are spiritual, the single most important thing for each of us is to take a hard look into our own hearts and lives. That's the beginning of discipleship. Don't be like Chuck Colson. The first 40 years of my life, if somebody said to me "What are you," I would say, "I'm a Christian. I grew up in America. I go to church twice a year. I'm not Jewish. I must be Christian." It takes much more than that! It takes coming to terms with who Jesus Christ really is. I used to think He was an ancient historical figure, but He doesn't give us that option. He says, "I and My Father are one." We must take Him as the living God or not at all.

## The Only Issue

You and I have a great big hole in our hearts that needs to be filled. Every human being does. We are like puppy dogs. We have lost our master. We know we are created. We know there is a sovereign God. The only issue is how we come to know Him. It isn't enough to sing hymns, do good works, give money, work in the Church and even believe in God. James says that even the devil believes in God. To become a Christian means genuine repentance, wanting to change, turning from sin and beginning discipleship. As Dietrich Bonhoeffer, the great German martyr said, "When Christ calls, he bids a man to come and die." It means to die to sin and to live for Christ. It means a total surrender. It means what Jesus said, "I lose your life for My sake and find it."

## Repentance Means To Change

Mickey Cohen, the infamous gangster after World War II, went to an evangelistic rally one night. He didn't go forward when the invitation was given, but finally a pastor said, "Mickey Cohen, Jesus Christ is standing at the door of your life, knocking. All you have to do is open the door and let Him in." Mickey Cohen said, "That sounds fine. I'll

let him in, I'll become a Christian." Hallelujah! What a trophy for the evangelical Christian church! Mickey Cohen converted to Christ! Then they noticed over the next several months that he kept on being a gangster. Nothing changed. They went to Mickey Cohen and said, "Mickey, you can't be a gangster." He said, "What do you mean, I can't be a gangster? There are Christian movie stars, ball players and athletes. Why can't there be a Christian gangster?" Then they told him about repentance. The Greek word for that means "a change of mind, wanting to be different, wanting God rather than self." No breast beating, self-flagellation or monastic life. Repentance means to change, to turn from self and want God. When Mickey Cohen heard that, he wanted no part of Christianity.

## Equip Ourselves

The second thing is to begin to equip ourselves to know more about God. To hunger and thirst after the Word of God and after righteousness in His teaching. The Bible is in trouble today in the American church. People look at this Book and take the parts that they want and like. The longer I have been a Christian, the longer I have seen the impact of this Book on my life, the more convinced I am that this is the infallible Word of God. If it is, it must have absolute authority over my life. Paul warned Timothy, "The time will come when people will want to hear that which will tickle their ears. They won't endure sound doctrine." That is happening all through our church today. We are making it too easy to be Christian. It's not easy. Jesus didn't say, "Come to me and I'll cure your hangnail and give you success in business." Yet that is 90 percent of the preaching in the Christian church today. But Jesus said, "If any man will come after me, let him take up his cross, deny himself and follow Me." That's what the Christian call is. Get serious about your faith. Get into this Book. Let it govern your life in everything you think and do. And then become part of the fellowship of the Christian church. So many in prison say, "I don't want any part of the church. Church is for nice folks on Sunday morning, not for sinners like me." But the church is for the sinner. You've got to be part of the church. How else can you share in the Apostles teaching? How else can you share in Communion? How else can you share in fellowship? We are a community. We are dependent, one upon another.

## Be Transformed

The verse of Scripture that convinced me the most after I became a Christian was Romans 12:2. Romans is the greatest theological exposition by the greatest theologian, and its first eleven chapters are all about the relationship we have with God. The rest of Romans is about how to live in the world. But there is a pivot: "Do not be conformed to this world, but be transformed by the renewing of your mind." That, my friends, is a call to be different. That is a call to be transformed in the way we think and, therefore, in the way we act. That is a call to have courage. Do you really dare to be Christians in a materialistic, self-centered, self-indulgent world today? Ask yourselves. Go off tonight and walk under those stars and say, "Lord, give me the courage to be different, that I might really be a Christian."

Last year the Ligonier Study Center put on the cover of its annual report, "Let's Face It, Christian, We Are Up Against the World." That captures the essence of the challenge to the church today. Carl Henry said, "The greatest challenge to the Christian church today is whether we have the courage to stand in a majestic witness against the culture in a majestic witness to the holy Commandments of God." That is our challenge. We need to be different. Stop and think about it. The values of the world today say, "Succeed." The Gospel says, "Serve." The values of the world say, "Do your own thing." The Gospel says, "Bear one another's burdens and thus fulfill the law of Christ." The world says, "Gratify

yourself." The Gospel says, "Die daily." Now I must tell you, my brothers and sisters, those propositions are absolutely antithetical. You have to choose the way of Christ or the way of the world. You can't do both.

## The Worst Moral Sickness

We've tried too hard in our church to do both. One third of all adult Americans, fifty million say they are born again. Thirty-one million Americans are classified as evangelicals. Thirty-nine million people say they have met Jesus Christ personally. Eighty-four percent of Americans believe the Ten Commandments are valid for life today. Incredible statistics! One out of five Americans in prayer groups and Bible Study outside of church. Yet at the same time, this country is gripped in the worst moral sickness and spiritual apostasy in its history. How can one out of three Americans say that the regenerative power of God has worked through them when we are sick in the country we live in? I think it is because we haven't chosen sides. Christians haven't decided to take a stand and make a difference. We Christians must have the courage to say what is happening in the world is wrong and we don't want any part of it. We want to be different, a holy nation, a royal priesthood, salt, light. We want to go into the world as Jesus commanded, and make a difference around us.

## In The Name Of Christ

Think what even one Christian living his Christian faith could mean. Telemachus, a cloistered monk in the 4th century, lived in Eastern Europe. Yet one day he believed that God was saying to him, "Telemachus, go to Rome." So he packed up his possessions in a little satchel, threw it over his shoulder and started west. When he arrived in Rome, there was great commotion in the streets. The little monk looked up at the crowd going by and said, "What is going on here?" They said, "This is the day when the gladiators meet in the amphitheater." Telemachus thought, "Four centuries of Christianity, and people are still killing one another for the entertainment of others. Maybe that is why God wants me here." So he ran to the amphitheater, went down front and stood on the parapet as the gladiators came in proclaiming, "Hail, Caesar! We who are about to die salute you!" Then two gladiators with spears began to run at each other. Telemachus thought, "This is wrong!" So he jumped out into the field, got between those two big brusers, and shouted, "In the name of Christ, forbear!" Laughter rippled up from the amphitheater. People were shouting, "Sit down. Get rid of him." One of the gladiators hit him with his sword and sent the little monk spinning in the sand. But he wasn't to be stopped. He yelled again, "In the name of Christ, forbear!" Now the crowd began to chant, "Run him through! Run him through!" One of the gladiators took his sword and plunged it through Telemachus' body. Writhing in pain, he was able to cry out one last time, "In the name of Christ, forbear!" As he died, the crowd cheered and jeered. But then, seconds later, in the upward levels of the amphitheater one man got up and walked to the exit. Soon he was followed by others. Within minutes that amphitheater was empty, and it was the last known occasion of gladiatorial combat in the history of Rome.

## Proclaim The Cross

That is the power of the Cross of Jesus Christ. That is what happens when even one person is obedient to God. That is what happens when we truly become disciples. All over this country and other continents, I see men and women giving their lives to Christ, learning, studying, immersing themselves in the Word. And then having the courage to live as Christians—even in prison! Let us be like Telemachus, willing to hear God's Word, to be obedient and to go where there is human suffering and injustice. Let us stand bold and proud and tall to proclaim the Cross of Jesus Christ as the one hope in this sick and dying world.



**Convention Sermon:**

By Richard A. Morledge

# How God Gets Things Done

Many of us believe in, hold to and repeat that "God works in mysterious ways, His wonders to perform." Today, I want you to think of the ways in which God gets things done.

God does not always tell us when, where and how He is working, nor reveal all the facets in the program of providence that He is currently working out. That may sound rather cruel, but it is not. For God knows that if He were to tell us everything, we wouldn't be able to comprehend it.

Nor does He tell us, simply because He knows we can't handle it. If I were able to tell you things that you are going to be involved in you would not be able to take it. We would be so busy trying to live them all today that we would be filled with nothing but anxiety and troubles over what is coming next.

And God does not tell us, because He knows that if He were to reveal beforehand everything that He is going to do, most of us would want to present an alternative plan on how it could be done more efficiently, more effectively and more economically. We would do the Presbyterian thing and appoint a committee to bring back recommendations. A sign on my desk says "God so loved the world that He sent His only begotten Son and not a committee."

It's difficult for us to understand what God is doing today in our lives and in the life of His church. But one mysterious way that God works is through the miracle of an idea. All

great things begin with an idea. This great Convention at one stage was nothing more than an idea. Look where it has grown. The most powerful thing in this world is an idea in the mind of a believer trying to do the will of God. God plants ideas in our minds, and I have the idea that God has sent me to trigger ideas that He has sent to you in these past three days. God, by the outpouring of His Holy Spirit, has been planting ideas that He wants us to follow to make great things in tomorrow. That's how God works. Through ideas. So grab that idea. Pray over it. Test it according to Scripture. Go home with it. Follow it. You will be surprised where God will lead.

**Messengers Of The Word**

Another mysterious way God works is by allowing us to repeat words that He has told us to say. Go back to the Biblical passage on Palm Sunday. God said through Jesus Christ to two disciples, "Go into the village opposite. You will find a colt. Untie it. Bring it to me." But God doesn't give someone an idea without planting a supportive idea in someone else's mind. So Jesus had planted in the mind of the man in the village the fact that on a particular Sunday, two men would come and take his colt. Now that sounds like a crazy plan, but that is how God works. If those disciples had not gone into the village and if that man in the village had not followed the idea of putting his colt out, the triumphant entry of Jesus Christ would not have taken place. But it took place, because those people



Rev. Richard A. Morledge, Preacher for the Lay Committee of the Ninth National Convention, is Senior Minister of the First Presbyterian Church of Bakerstown, Pa., and past moderator of Pittsburgh Presbytery.

were willing to follow an idea placed in their minds by Jesus Christ.

Not only that, they became messengers of the word that Jesus Christ told them to say. Two men go into the village and untie a colt. The owner comes out and says, "What are you doing?" The two men say, "The Lord has need of it." And the owner allowed them to borrow the colt. Now why do you think they said, "The Lord has need of it?" The Bible tells us why. They said that because Jesus Christ told them to say that. And our job as disciples is to tell other people what Jesus Christ tells us to tell them.

**What Do We Tell?**

What do we tell other people? We repeat those words that Jesus has told us in the New Testament: "God created you and He loves you. Jesus Christ, His Son, has redeemed you. Believe in His death upon the cross and His resurrection from the grave, and you shall have eternal life. God, by His Holy Spirit, is leading you into great things. He wants you to do." That is what we are to tell people.

But we are to tell them something else. We are to tell them God has need of them. I pronounce that very loudly and deliberately because frankly, we have been neglecting that particular word. Church "troublemakers" are basically people who do not feel needed and say or do things to get the recognition that their egos need. Alcoholism, drug abuse, all types of escape programs are being entered into today by people who think they are not needed. Many of the problems of young people could be greatly helped by allowing them the opportunity to feel needed.

Our own United Presbyterian Church has been neglectful in not telling people how much we need them. We have been interested in helping the deprived, the needy, the hungry, and being the platform for every minority group in America and throughout the world. That is necessary, but I am afraid that in doing that, some of us have forgotten so say to some other United Presbyterians, "We need you, because the Lord has need of you."

We need one another and we need to be a little more careful in telling one another not where we disagree nor be critical of each other, but "I love you. The Lord has need of you."

**Immobilized And Depressed**

There are pastors today who are immobilized and depressed. If you belong to a church that has a pastor who is discouraged, I want you to go home and, regardless of what you think of him, say, "The Lord has need of you in this church and I need you, too." If he doesn't fall over from shock, you are going to see the Holy Spirit move in your church in a way that He has never moved before. Believe me, we pastors need not just your prayers nor your suggestions or comments, we need to feel that you need us. That is when we operate the best, when you say, "We need you."

God works in mysterious ways. Through ideas. Through words which Jesus has given us to tell others. And He works when we are willing to run the risk of untying the instruments He has chosen to use.

I hope I'm not being sacrilegious, but I think that when those two disciples went to get that colt, they had a difficult time. Remember, these were heathen. God in deep, deep water, but not in the barnyard. And there they were, facing a colt upon which no person had ever sat, trying

to untie the rope. My own feeling is that they had a difficult time, pushing, shoving, arguing with one another, criticizing, making suggestion, but they did it. They did it because that colt was the instrument that God in Jesus Christ chose to ride upon as He entered triumphantly into Jerusalem. Those disciples didn't choose that animal Jesus Christ did.

**Being More Careful**

You and I did not choose the church. I am very critical of the church and have to remind myself that Jesus chose the church. This is His body and He is the head. We are members not because we want to be but because Jesus has called us. Our job as Christians and church people is to untie the animal that can so easily get tied up in bureaucracy, in anger and in concern that we don't allow Jesus Christ to sit upon her back, hold her reins and lead her to her destiny. We are not here to criticize or to condemn the church as some are doing. Our job is to untie this chosen instrument of God and allow Jesus Christ to reign where He will. That's a difficult task and you can't do it without risk.

The way we do it, I believe, is by being more careful in what we say and in how we say it. Words are so powerful! The Word of God is like a two-edged sword. But the word of man can be used two ways. Everything that you say or do is either lifting up or tearing down, helping or hurting, encouraging or discouraging. For God, Jesus Christ

and His church. There has been a lot of anger in our church. Thank God, since Houston it's disappearing. I too believe that miracles happened in Houston. A new spirit, and I believe it is God's Holy Spirit. So I can't decide what I like best. Presbyterians when they are praying together or Presbyterians when they love one another and laugh together. That happens when people are willing to put on the Spirit of Jesus Christ, turn an angry comment with a soft word and allow all problems to become possibilities. Jesus Christ said this is His church and the gates of hell shall not prevail against her. If you can believe that, realize He is still in charge, turn away angry comment with a word of humor or an expression of joy in the Spirit of Jesus Christ, and look openly at every possibility that comes before us, there are no problems.

Dr. Charles Allen, going out of church, saw a boy. On one foot was a shoe, the other foot was bare. Dr. Allen said, "Son, I see you've lost a shoe." "No sir, I found one!" That's how God gets things done. With an idea. With messengers who recite not our words but His. With those who are willing in love to risk trusting the church to Jesus Christ, and who do everything to untie that church and allow Jesus Christ to lead her. When you and I do that, we'll quit playing church. We'll be the church! And we won't have to worry about what has to be done to make disciples. We'll be disciples! Hallelujah! Amen.



Chuck Ecker chats with the featured artists of the Saturday evening concert, Norman and Lorraine Curtis, at the Reception in Ball Hall following their thrilling performance.

**Goal Surpassed**

## 30 New Church Developments

NEW YORK, April 29 (POL) — For the fourth year in a row, the United Presbyterian Church has surpassed its goal of starting 30 new church developments a year.

The Mission Development Grants Committee of the denomination's Program Agency, at its recent meeting, approved funding for eight new church developments, bringing the total for 1981 to 33. Of the eight projects, two are Hispanic, three Korean, one Chinese, and two Anglo. They will receive a total of \$43,319 in 1981. One of the Hispanic starts in Fresno, Calif. is in union with the Cumberland Presbyterian Church.

In addition, funding amounting to \$18,350 was approved by the committee for five churches needing assistance in the redevelopment of their ministries.

Another \$18,750 was granted to three specialized ministries: a religious ministry with several hundred prison and jail inmates in Muskegon Heights, Mich.; a Presbyterian urban ministry within the city of Tulsa, Okla.; and a

ministry among seafarers on ships that call at the ports of Galveston and Texas City, Texas.

The Rev. David H. Todd of Topeka, Kans., chairman of the committee, reported that the committee had requests for funding amounting to \$241,666 more than was available for grants. Projects that met the criteria for funding, but which did not have the same urgency as those approved for funding in the judgment of the committee, were held for decision at the next meeting of the committee in November, at which time 1982 funds will be allocated.

The denomination's 189th General Assembly (1977) indicated that a priority concern for the church was to develop a total of at least one new congregation for each presbytery during the five-year period 1978-1982. With 152 presbyteries in the denomination, this averages out to about 30 new congregations a year. In 1978, 26 new congregations were funded with national program support; in 1979 the figure was 34, and in 1980 it again was 34.

## Discipling In A Downtown Church

(Continued from page 5)

God Blesses the church that wants what God wants. God wants the world won to Him. Yet a lot of people don't get very excited about missions. But they should. You either give it away or you give it up. You just can't keep it to yourself. I don't believe anyone can be a Christian until he realizes that Jesus Christ died for him personally. No one can be a mature Christian until he realizes that Jesus Christ died for a lost world.

Christian education. That's a priority for every local church. Paul said, "Study to show thyself approved unto God, a workman who needeth not to be ashamed, rightly dividing the word of truth." Bring people to Christ but fail to educate them, and cults grab them or they drop away. We don't have many young people, so we don't have a Vacation Bible School in the heart of the city. But we have a strong adult Sunday School, a midweek noonday service, a midweek Bible Study in the evening, a Tuesday night program for business and professional women, Bible studies in different parts of the city that members may attend and invite neighbors. We had the Bible Institute of Cincinnati. All events to make people come to grips with the authenticity and authority of the Word of God. Being a downtown church, we try to make ourselves open to every group that wants to use us for evangelical purposes. Christian Education is important.

Humanitarianism. Jesus ministered to the whole person. In Matthew 25 He said, "Inasmuch as you have done it unto one of the least of these

my brethren, you have done it unto me." We evangelicals need to have a more authentic voice in social action. It should not be "either/or." It is "and/both." We come to God through a vertical relationship with Jesus Christ, but also need horizontal reaching out to people where they hurt. I mentioned C.U.R.E. When I came to Cincinnati, Youth for Christ met in our Chapel every Saturday night. In 1968, six boys came back from Y.F.C. camp soundly converted. I said, "Let's disciple these boys by Christian Big Brothers, one on one." C.U.R.E. began with this discipling process, Bible Study with fellowship, recreation and crafts. In three months, we had 50 boys and that program grew to almost 1500 boys and girls. Maybe you are not very glib with the Gospel, but these people came to Jesus because of the love that was shown them. How we need to bring good works into our faith. "Man looketh on the outward appearance, but the Lord looketh upon the heart." God sees your faith, but your brothers and sisters look at your works. You and I in our Christian life do good works to show our gratitude to the God who gave His Son that we might be saved.

In a little village lived a man extremely wise. Two boys said, "We'll get the best of him." One boy held a sparrow, the other rapped on the door. "Mr. Wise Man, my friend has a sparrow. Is it dead or alive?" If the man said, "alive," a twist would yield a dead bird. If he said, "dead," open hands would let a live bird fly away. But the wise man never looked at the boy's hands. He rather looked him in the eye and said "Son, it is whatever you want it to be." So is your life and your church.

### Will You Help "Prison Fellowship"?

Because we believe that Chuck Colson's "Prison Fellowship" is so worthwhile, we urge your participation by volunteering your time and effort in one or more areas of activity:

- 1 To write a prisoner
- 2 To write a prisoner's family
- 3 To visit a prisoner while he is confined and to give assistance after his release
- 4 To give counsel to prisoners who are soon to be released
- 5 To help find jobs for former inmates
- 6 To participate in a weekly Bible study or prayer meeting in prison
- 7 To attend a regular worship service in prison
- 8 To provide transportation to prisoners' families
- 9 To speak publicly on behalf of "Prison Fellowship"
- 10 To be a liaison between a church and "Prison Fellowship"
- 11 To help perform needed administrative functions

For further information write, "Prison Fellowship," P.O. Box 40562, Washington, D.C. 20016



Art Russell, gifted Convention song leader, leading the hymn sing at the Evangelism Rally in Friday afternoon. Rev. William Showalter, speaker for the Rally, is at Russell's right.



### Pastor Leads "War On Poverty" In Watts

LOS ANGELES, April 7 (RNS)—Conservative white Christian organizations and wealthy individuals have agreed to throw their financial weight behind a "War on Poverty" project headed by black Baptist Pastor E. V. Hill



E.V. Hill

Dr. Hill, pastor of the 1,500-member Mt Zion Missionary Baptist Church in the Watts section of Los Angeles, plans to launch the effort in 14 major American cities, using his church's inner-city program as a model

To accomplish that, he has gained the backing of Jerry Falwell's Moral Majority, the Billy Graham Evangelistic Crusade, Bill Bright's Campus Crusade for Christ and other large, wealthy, conservative and predominantly white religious organizations

Dr. Hill, is a fiery preacher, outspoken Republican and a member of the Moral Majority. At present, he heads the World Christian Training Center, a Los Angeles-based program through which affluent, suburban congregations contribute to the community work of selected ghetto churches

Using this as a model, Dr. Hill plans to enlist suburban congregations across the country to provide manpower, money, training and job referrals for the urban poor.

The Los Angeles program has operated since 1970 with support from the Billy Graham Association, Campus Crusade for Christ and World Vision International, an evangelical Christian relief organization.

Dr. Hill's group serves about 450,000 persons, mostly black and Hispanic who live within a 3,100-square block area of Los Angeles. The chief goal of the World Christian Training Center is to preach "salvation and discipleship in Christ." It conducts numerous Bible study groups and social programs, including ministries to convalescent

hospitals, prisons, and Skid Row missions

One assumption behind the expansion of Dr. Hill's Los Angeles program is that privately operated social programs are more effective and efficient than federally administered ones

Dr. Hill, 47, who was named one of the nation's top seven preachers in a 1979 Time magazine survey, said he feels the federal anti-poverty programs have failed. "When Washington sent in the PhDs who couldn't do the J-O-Bs, we were in trouble," he said "We don't believe it should cost \$32,000 for every \$7,000 delivered (to the poor) and we want to look at that process."

The church-powered program is gathering support and momentum at the same time that the Reagan administration is orchestrating drastic reductions in government financed social programs. And ironically, the cutbacks may affect Dr. Hill's Los Angeles program which has received Comprehensive Unemployment Training Act (CETA) funds to train high school dropouts, ex-offenders and gang members for jobs.

Ron Brunner, the Los Angeles project director, said he hoped to find private funding for the job train-

ing program before the CETA grants dry up next Sept. 30

"We will seek funding and agreements with small businesses, vendors and defense contractors so we can train young people according to industry specs for their marketplace," he said "Moral Majority will seed programs nationwide to help the poor lever out of their conditions through self-help"

In addition, Campus Crusade for Christ has agreed to underwrite "block worker" evangelism in the target cities, according to Dr. Hill

The Moral Majority's Jerry Falwell, in announcing the poverty program in Thomas Road Baptist Church in Lynchburg, Va., where he is pastor, said Christians had "a special obligation to the poor." He said that Dr. Hill's program would displace the "society of professional bums" created by federal handouts

Dr. Hill believes that "evangelicals have become convinced about their need to help the poor." But some evangelical leaders with urban mission experience say they have doubts about gaining the cooperation of ghetto residents and about sustaining the interest of the white evangelical contributors Jay Kessler, head of Youth for Christ, said his past appeals for money for his ghetto projects had yielded little commitment or support from white evangelicals

Meanwhile Dr. Hill said a separate anti-poverty effort, related to the inner city program, was under way. He said that about 10 U.S. Senators and 40 members of the House are currently "pushing President Reagan to create a Presidential Commission on the Poor." The proposed commission would make the poor a national priority, study existing urban programs, create new resources and make recommendations for urban development.

### Booker Elected Managing Editor Of The Presbyterian Layman



George M. Booker

At the meeting of the Presbyterian Lay Committee Board of Directors at Grove City College, June 19, 1981, George M. Booker was elected Managing Editor of The Presbyterian Layman. James J. Cochran continues as Editor in charge of the publication, a post he has held from the first issue - January, 1968.

Mr Booker, who is a United Presbyterian minister, joined the staff of the Lay Committee as Associate Field Director in 1973 following eight years as a member of the staff of the former Synod of New Jersey. From 1962 to 1973 he also served as the Synod's Permanent Clerk. While the Synod staff person in charge of finance, he also served as Treasurer of the Presbytery of Newark

The combining of the Synods of New Jersey, New York and New England at the end of 1973 to form the Synod of the Northeast meant that Mr Booker became available to serve the Lay Committee.

Prior to entering theological seminary, for thirteen years he was a layman in business in the field of accounting and finance. His undergraduate degree from Rutgers University is in Business Administration. His business experience included employment with the Public Service Corporation and Thomas A. Edison, Inc., both in New Jersey. During World War II he served for three years with the U.S. Army, nineteen months of which was served overseas in Europe where he participated in five major campaigns

As a layman in his home church he served as a ruling elder and superintendent of the then largest Protestant church school (800+ members) in the county where he resided. It was during this time that he experienced the Holy Spirit's call to the gospel ministry. He graduated from Bloomfield Theological Seminary in 1959 with the M.Div. degree. Later, he earned an M.A. degree from New York University. Prior to becoming a member of

the New Jersey Synod staff he served as a pastor in two churches in New Jersey and for the past 16 years has moderated the sessions of churches within the city of Newark—one for over 13 years

A staunch supporter of the Lay Committee since its earliest days, Mr Booker became an active member of the Essex Chapter convinced that "the work of the Lay Committee is one of the most constructive and hopeful forces in the church"

After joining the Lay Committee as Associate Field Director, he was given the additional responsibility of Director of Finance. He also became active in the writing, editing and production of the Layman. All of the financial and statistical information that appears in the Layman are his particular responsibility. He also represents the Lay Committee at meetings of the General Assembly Mission Council and boards and agencies of the church.

Knowledgeable in the graphic arts gained from operating a printing, business while in high school and seminary, Mr Booker also serves as the Layman staff photographer, another skill learned during his active life

Mr Booker is 57. He and his wife Mildred live in Aberdeen, N.J. They are the parents of a son and daughter, both married

### WCC Accused Of Bias

SOFIA, Bulgaria, June 16 (RNS)—Representatives of the Orthodox denominations in the World Council of Churches (WCC) have accused the ecumenical organization of bias against their theological traditions and concerns.

At a meeting with General

Secretary Philip Potter and other WCC executives here, 30 Orthodox member churches demanded representation on the WCC's Central Committee "in proportion to their membership and historical importance"

The Orthodox delegates complain-

ed that issues like the ordination of women, which they asserted are "alien to the Orthodox tradition," are given too much importance on the WCC agenda. In addition, they said their viewpoint has not been adequately reflected in doctrinal statements issued by the WCC.

### Materials Promoting Lesbian/Gay Programs Displayed On "Non Official" Table At Presbytery

"After the exhilarating stimulation of the 9th National Convention of the Lay Committee at Grove City, it was most depressing to return to our Detroit Presbytery meeting of June 23, 1981 and discover the enclosed literature displayed on a non official table," writes Mr and Mrs. Joseph A. Smith, Jr. "It seems ludicrous that any presbytery meeting would allow such trash to infiltrate the good literature which should be permitted on the unofficial table."

One printed sheet promoted the program of the Presbyterians for Lesbian/Gay Concerns in the Synod

of the Covenant being held on June 28, which included: "1. Presentation by two psychotherapists on co-operation between lesbians and gay males 2. Report by the co-ordinator on the Synod meeting in Danville, KY, June 15-17. 3. Prayer service. 4. For those interested, a possible visit together after the meeting to a restaurant for food and further fellowship."

Also promoted was the "First Annual Ann Arbor Lesbian/Gay Christian Picnic - July 25, 1981, sponsored by PLGC/Covenant along with Dignity, Integrity, Lutherans Con-

cerned and Metropolitan Christian Church of Ann Arbor" ... "We hope that this picnic will become an annual event where all lesbians and gay male Christians and their families and friends throughout Michigan and Ohio State can meet each other and share their faith, their struggle and their fellowship"

A printed folder, "Someone You Know; Someone You Love" also was available on the display table. Printed below is a photographic reproduction of the message in this folder.



Singing the opening hymn at the Sunday Morning Worship Service in Harlem Chapel

**SOMEONE YOU KNOW AND LOVE** is Presbyterian and a lesbian/homosexual person.

Some lesbian/gay Presbyterians affirm their sexual orientation as a gift from God, and want to continue to serve as responsible members of the United Presbyterian Church. They need YOUR love.

Some homosexual/lesbian Presbyterians try to deny their sexuality, refusing to believe they are part of God's good creation. They need YOUR love.

**Presbyterians for Lesbian/Gay Concerns**

PLGC is an organization for ALL Presbyterians who care about lesbian/gay people and their full membership in the UPCA. An ministry includes:

- "One Light Initiative" - an monthly newsletter of articles, and "One Light" our journal of ideas and opinions sent to a national mailing list of over 1,000 Presbyterians.
- Synod and Presbytery groups which meet for worship, support, study and action.
- Bible Light Churches - congregations who declare their openness to gay/lesbian people as full members and their desire for more light in the areas of sexuality and self-orientation.
- Conferences, both national and local, where PLGC members and friends meet for education, planning, worship and celebration.

Many Presbyterians love someone who is gay or lesbian: a friend, daughter, son, mother, father, cousin, aunt, grandmother, pastor, teacher, secretary. They need a full measure of love to affirm and support these lesbian/gay people in an oppressive world.

ALL these Presbyterians need YOUR love and GOD'S love. They ALL deserve to be respected as full human beings, and responsible members of the United Presbyterian Church in the U.S.A.

• General Assembly activities - a booth in the exhibit area and a hospitality suite where PLGC members are available to meet and talk. A liaison for commissioners and visitors, and a corresponding member with speaking privileges at the floor of the Assembly itself.

• YOU are a Presbyterian who knows and loves someone who is a lesbian or gay person, then OUR ministry is YOUR ministry.

Join Presbyterians for Lesbian/Gay Concerns by sending your name, address, congregational membership and \$25 dues/subscription, but send less if limited income by: Uder James D. Anderson, B.D., P.O. Box 570, Houston, New Jersey 08827. PLGC needs YOU and YOUR LOVE!

• PLGC is organized under the provisions of Chapter XVIII of the Book of Order of the U.P.C.S.A.

### \$370,500 U.S. Grant To Homosexual Church

HOLLYWOOD, April 16 (RNS)—An international association of predominantly homosexual church es headquartered here has received a federal grant to further its resettlement programs for gay Cuban refugees

The \$370,500 grant from the U.S. government's Cuban-Haitian Task Force will be used to establish halfway houses in San Francisco, Chicago and Baltimore, each to house about 50 refugees at one time. An estimated 2,500 homosexual

Cuban refugees have been resettled since last June by member congregations of the Universal Fellowship of Metropolitan Community Churches (MCC), said the Rev. Nancy Wilson, clerk of the fellowship's board of elders

By working in cooperation with Church World Service (CWS), the relief arm of the National Council of Churches, and the American Baptist Churches in the USA the MCC got government money channeled through those church bodies to continue



# THE REFORMING WORD



Princeton  
Institute  
of Theology  
6/27-7/7, 1983





## PRINCETON THEOLOGICAL SEMINARY

Princeton Theological Seminary is a United Presbyterian seminary serving the entire Christian world. In the past academic year there were 43 full-time faculty members, 21 visiting professors and lecturers, 52 pastors of teaching churches, 4 supervisors of clinical training, and a director and an associate director of continuing education. The 1,094 students represented 542 colleges, universities or seminaries and 80 denominations, with 80 from 31 foreign countries. The Speer Library, with more than 361,852 catalogued items, is one of the world's great theological collections. Princeton Theological Seminary welcomes to all its programs qualified handicapped persons and men and women of any race, color, and national or ethnic origin.



Let me extend a most cordial welcome to Princeton's 42nd annual Institute of Theology. Each summer several hundred ministers and laypersons come to Princeton for a fortnight of study and inspiration with leaders of the Church from this country and abroad.

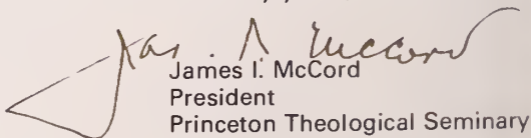
This year we are following the pattern of the daily schedule of last year's Institute. The Bible Hour and the Convocation Hour will come at the earlier part of the morning, followed by a coffee break and then electives of 90-minute duration. The extended time gives opportunity for group interaction and questions. In the afternoon there will again be opportunity for electives. There will also be informal meetings with morning speakers. Following dinner, the evening programs, scheduled for 7:30, will be preceded by a 15-minute hymnsing.

Again, this year, the leader of the homiletics workshop will be the evening preacher on four occasions.

The theme of the Institute is "The Reforming Word." The brochure contains biographical sketches of the leaders, as well as descriptions of the seminars, workshops, and other opportunities that will be provided members.

We look forward to welcoming you to Princeton and to your participation in the 1983 Institute of Theology.

Faithfully yours,

  
James I. McCord  
President  
Princeton Theological Seminary

# General Information

The Princeton Institute of Theology has grown steadily during the past 41 years. The program is planned for the needs of the parish leader, but those in other ministries, as well as lay people, are invited to attend.

Housing facilities include double rooms and a limited number of single rooms in Seminary dormitories. Accommodations in Erdman Hall are available on a first-come, first-served basis upon receipt of the registration fee (after January 1, please). The additional cost for housing in Erdman Hall is \$10 per person; \$15 per couple.

Rooms cannot be reserved until we receive the registration fee (\$10 per person; \$15 per couple). Bed linens and towels are provided. Children cannot be accommodated. Pets are not permitted. We suggest that Institute of Theology attendees bring clothes hangers and desk lamps, which are not provided in the dormitory rooms, with them. Also, as it tends to get hot in June-July in Princeton, you may wish to bring a window or floor fan.

The registration fee cannot be returned after May 27, and no refunds for tuition, room, and board can be made after June 20. The greatest educational and financial benefit is derived by participants who complete the full program.

The Institute opens June 27 with a cafeteria-style dinner from 5:30 to 6:15 p.m. and adjourns on July 7 with a 12:30 p.m. luncheon. The balance of fees is received and room assignments are made from 9:00 a.m. to 5:30 p.m. on June 27. The **FIRST FORMAL SESSION** of the Institute is the evening program on June 27 at 7:30 p.m.

## Theme: The Reforming Word

### FIRST WEEK

#### Morning Electives

##### **Church Reform and Confessional Documents**

The meaning of Reform from St. Paul to the 20th century will be explored, with attention to confessional documents from the Reformation, to Barmen, and to the contemporary situation.

##### **Faith and Moral Development Workshop**

The workshop deals with some of the ways in which our faith and moral lives are shaped by our

families and how the character and quality of our faith and morality influences our way of living as families. (Registration limited)

### **Preaching Workshop**

The workshop will cover resources and approaches to sermon preparation and delivery, with suggestions for participants to do some actual outlining and preparing during the session. The leader will preach each evening, Tuesday through Friday, demonstrating in practice some of the ideas shared in the workshop. (Registration limited)

### **Contemporary Spiritualities**

An exploration of the features of contemporary spiritualities and their similarities to or differences from traditional ones. How do the nuclear threat, social injustices, the women's movement, and psychological currents shape our understanding and experience of prayer, asceticism, and religious development?

## **Afternoon Electives**

### **Speech Workshop**

How to make sense when you open your mouth, how to keep the voice from irritating people, and how to avoid speechmaking from being "gray." How does one person get through to another by way of what is said in words, voice, and action?

### **Faith and Moral Development Workshop**

(Repeat of the morning)

## **SECOND WEEK**

## **Morning Electives**

### **Paul's Spiritual Formation—And Ours A Study of Galatians**

The highly autobiographical nature of Paul's letter to the Galatians allows us to gain insight into Paul's own spiritual process. In contrast to some other forms of early Christianity which viewed the Christian life as shaped by the new Law, the commandments of Jesus, Paul saw life as a process determined primarily by an inner dynamic, the Spirit. Thus, Galatians offers us a "biblical way" of entry into the contemporary concern for "Spiritual Formation." This course will cover spiritual formation and Paul; Paul's discernment of his religious experience; "Rethinking the World and Me"; and cultivating life by cultivating the inner life.



## **Woman and the Word: Eve and Mary in Pre-Reformation Art and Exegesis**

Slide illustrated lectures will introduce you to these two figures in the history of Judeo-Christian thought.

## **Peacemaking in Congregations and Presbyteries Workshop**

This workshop will examine methods of integrating peacemaking into the life and mission of presbyteries and congregations. Specifically, it will explore ways of planning and implementing peacemaking programs and structuring peacemaking in presbyteries and congregations. The workshop is designed for people interested in enabling congregations and/or presbyteries to do peacemaking.

## **Changing Patterns in Missions**

The seminar will deal with comparisons between 19th and 20th century world missions, with special emphasis on the rise of the younger churches.

## **Church Music Today Workshop**

A study of church music as related to the new movements in worship as influenced by the ecumenical movement—Congregational Hymns, psalms, music for communion, along with the concepts behind their proper placement in worship.

## **Afternoon Electives**

### **Oral Interpretation of Scripture and Poetry**

The art of public reading, explored through selections from scripture, as well as classical and modern poetry. Practice in reading one's own creative work, if desired.

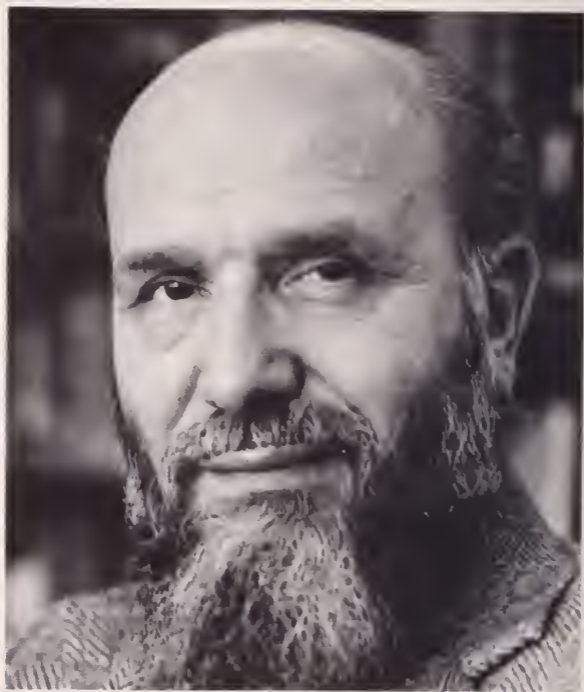
### **Peacemaking in Congregations and Presbyteries Workshop**

(Repeat of the morning)

## **FACULTY COMMITTEE OF THE INSTITUTE OF THEOLOGY**

Jack Cooper, Director  
Conrad H. Massa, Chairperson  
Diogenes Allen  
Sandra R. Brown  
Kathleen E. McVey  
Charles A. Ryerson, III  
Katharine D. Sakenfeld  
Ronald C. White, Jr.  
Wayne R. Whitelock





**BERNHARD W. ANDERSON**—Professor of Old Testament Theology, Princeton Theological Seminary. Instructor, Department of Philosophy and Religion, Colgate University, 1946-48; James A. Gray Professor of Biblical Literature, University of North Carolina, 1948-50; Joseph B. Hoyt Professor of Old Testament Interpretation, Colgate Rochester Divinity School, 1950-54; Dean of the Theological School, Drew University, 1954-63; Henry A. Buttz Professor of Biblical Theology, Drew University, 1954-68; Annual Professor, American School of Oriental Research, Jerusalem, 1963-64. Publications include: **Understanding the Old Testament; The Eighth Century Prophets; and The Living Word of the Bible.**

**W. J. BEENERS**—Carl and Helen Egner Professor of Speech, Princeton Theological Seminary. Over 30 years, Director of the Speech Program at Princeton Seminary. Consultant in communication to the Church and to industry. Involved in broadcasting, filmmaking, drama productions, workshops in Bible reading and preaching for the English-speaking Church. Voice and speech correctionist; narrator for film programs, for educational institutions and the armed forces.

**WILLIAM BRADLEY**—United States Senator, Democrat/New Jersey. Graduate, Princeton University, 1965; Rhodes Scholar, Oxford University, England, 1965-67; basketball player at Princeton University; twice on All-American team; on U.S. team at the 1964 Olympic Games (Gold Medal); played professional basketball for ten years with the New York Knickerbockers. CBS reporter in Europe during years at Oxford University. Active in various nonprofit and charitable organizations, including the Cancer Research Institute, the March of Dimes, the National Conference of Christians and Jews, the National Burn Victims Foundation, and the Sloan Commission on Government and Higher Education. As senator, received assignments on the Energy Commission, the Finance Committee, and the Special Committee on Aging; member of three Energy Subcommittees (Conservation and Supply, Mineral Resources, and Water and Power) and two Finance Subcommittees, International Trade and Health. Since 1981, head of the Economic Advisory Group for all Senate Democrats, responsible for development of a Democratic plan for long-term economic growth. Author of **A Sense of Where You Are.**

# eaders



**WILLIAM BROWER**—Associate Director of Speech and Secretary of the Faculty, Princeton Theological Seminary. Professional stage and television actor since 1946; appearance in stock productions in many states, including Vermont, Washington, Colorado, Maryland, Rhode Island, and Massachusetts. First professional acting job, Ivoryton Playhouse in Connecticut, 1942. Television acting credits include the Ford Theater, Kraft Theater, Studio One, and The Big Story, in the early 1950s. Taught at the Daykarhanova School for the Stage. Teacher of oral interpretation of literature and specialist in works of Robert Frost; one-man program, "A Friendly Visit with Mr. Frost," has been seen coast-to-coast in New York, Pittsburgh, Wilmington, Nashville, Washington, San Francisco, etc. Member of Actors Equity Association, the American Federation of Television and Radio Artists, and the Speech Communication Association.

**ADELA YARBRO COLLINS**—Full Professor in New Testament, McCormick Theological Seminary. Studied New Testament and Theology at the University of Tuebingen, West Germany, on a Fulbright Fellowship, 1967-68. Awarded Woodrow Wilson and Danforth Graduate Fellowships. Ph.D. degree with distinction, Harvard University, 1975. Instructor, New Testament, McCormick Theological Seminary, 1973; Associate Professor, McCormick Theological Seminary, 1979. Publications include: **The Combat Myth in the Book of Revelation**; "Persecution and Vengeance in the Book of Revelation"; and "Numerical Symbolism in Jewish and Early Christian Apocalyptic Literature" (forthcoming).

**JACK COOPER**—Director, Center of Continuing Education, Princeton Theological Seminary. Chaplain, U.S. Navy, 1943-46; Assistant Minister, Leith, Scotland, 1947; Minister, First Presbyterian Church, Watervliet, New York, 1949-51; Minister, State Street Presbyterian Church, Schnectady, New York, 1951-58; General Presbyter, Presbytery of Albany, 1958-64.

**EDWARD A. DOWEY, JR.**—Professor of the History of Christian Doctrine, Princeton Theological Seminary. Chaplain, U.S.N.R., 1943-46; Instructor, Lafayette College, 1949-51; Assistant Professor, Columbia University, 1951-54; Associate Professor, McCormick Theological Seminary, 1954-57; Visiting Lecturer, Princeton University, 1958, 1965; Visiting Lecturer, Drew University, 1963-64; Visiting Lecturer, Bryn Mawr College, 1965-66; Chairman, Committee on a Brief Contemporary Statement of Faith, United Presbyterian Church in the U.S.A., 1958-66; member, Executive Committee of the International Congress for Calvin Research. Publications include: **The Knowledge of God in Calvin's Theology** and **A Commentary on the Confession of 1967**.

**CRAIG R. DYKSTRA**—Associate Professor of Christian Education, Louisville Presbyterian Theological Seminary. Director, Charles G. Reigner Reading Room, Princeton Theological Seminary, 1971-73, 1974-77; Assistant Minister, Westminster Church of Detroit, Michi-



# PROGRAM

# Theme

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	<b>First Week</b>
<b>BIBLE HOUR</b> 8:45-9:35 a.m.	Bernhard W. Anderson <b>Topics in Old Testament Theology</b>
<b>CONVOCATION</b> 9:45-10:35 a.m.	Martin E. Marty <b>Current Christian Puzzlement: Pluralism, Tribalism, Privatism, Humanism</b>
<b>COFFEE BREAK</b> 10:35-10:55 a.m.	
<b>MORNING ELECTIVES</b> 11:00-12:30 p.m.	Edward A. Dowey, Jr. <b>Church Reform and Confessional Documents</b>  Craig R. Dykstra <b>Faith and Moral Development Workshop</b>  Bryant M. Kirkland <b>Preaching Workshop</b>  Sr. Elena Malits, C.S.C. <b>Contemporary Spiritualities</b>
<b>AFTERNOON ELECTIVES</b> 2:00-4:00 p.m.	W. J. Beeners <b>Speech Workshop</b>
4:00-5:00 p.m.	Conversations with Morning Speakers— Bernhard W. Anderson and Martin E. Marty
4:00-5:30 p.m.	Craig R. Dykstra <b>Faith and Moral Development Workshop</b> <i>(repeat of morning)</i>
<b>EVENING SPEAKERS</b> 7:30 p.m.	James I. McCord Monday, June 27  Bryant M. Kirkland Tuesday-Friday, June 28-July 1

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# The Reforming Word

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## Second Week

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Adela Yarbro Collins  
**Revelation**

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George W. Forell  
**Steadfast in Thy Word:  
The Agenda of Luther's Theology**

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Arthur Freeman  
**Paul's Spiritual Formation  
—And Ours: A Study of Galatians**

Jean Higgins  
**Woman and the Word:  
Eve and Mary in Pre-  
Reformation Art and Exegesis**

Richard L. Killmer  
**Peacemaking in Congregations  
and Presbyteries Workshop**

Samuel H. and Eileen Moffett  
**Changing Patterns in Missions**

David A. Weadon  
**Church Music Today Workshop**

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Conversations with  
Morning Speakers—  
Adela Yarbro Collins  
and George W. Forell

William Brower  
**Oral Interpretation  
of Scripture and Poetry**

Richard L. Killmer  
**Peacemaking in Congregations  
and Presbyteries Workshop**  
*(repeat of morning)*

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James A. Forbes, Jr.  
Sunday, July 3

Catherine G. Gonzalez  
Monday, July 4

William Bradley  
Tuesday, July 5

Hugh T. Kerr  
"The Ego of Vincent Van Gogh"  
Wednesday, July 6

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Inst. of Theol.

July 4-7



gan, 1973-74; Instructor of Christian Education, Princeton Theological Seminary, 1976-77; Assistant Professor of Christian Education, Louisville Presbyterian Theological Seminary, 1977-81. Publications include: **Vision and Character: A Christian Educator's Alternative to Kohlberg** and "Transformation in Faith and Morals."

**JAMES A. FORBES, JR.**—Brown-Sockman Associate Professor of Preaching, Union Theological Seminary. Student Minister, Church of the Master (Presbyterian), New York, New York, 1958-60; student director, "Panel of Americans" (a program of Intergroup Education), 1961-62; interim minister, Olin T. Binkley Memorial Baptist Church, Chapel Hill, North Carolina, summer 1962; faculty, Kittrell Junior College, Kittrell, North Carolina, 1957-58; faculty, United Christian College, Goldsboro, North Carolina, 1963-64; pastor, St. Paul Holy Church, Roxboro, North Carolina, 1960-69; pastor, Holy Trinity Church, Wilmington, North Carolina, 1962-65; campus minister, Virginia Union University, Richmond, Virginia, 1968-70; lecturer, Union Theological Seminary, Richmond, Virginia, and Virginia Union University School of Theology, Richmond, Virginia, 1971-73; pastor, St. John's United Holy Church of America, Richmond, Virginia, 1965-73; Director for Education, Interfaith Metropolitan Theological Education, Inc. (Inter-Met Seminary), 1973-76; interim pulpit minister, Broadway Presbyterian Church, New York, New York, February-June 1978. Co-editor, **Civil Rights Series** (David C. Cook Publishing Company), 1972-present. Publications include: "The Battle of Bethlehem," a sermon in **Outstanding Black Sermons**, Vol 3, and "We are One in the Spirit (?)"

**GEORGE W. FORELL**—Carver Distinguished Professor of Religion, The University of Iowa. Assistant Professor, The University of Iowa, School of Religion, 1954-55; Associate Professor, The University of Iowa, 1955-58; Visiting Professor, Department of Theology, University of Hamburg, Germany, 1957-58; Professor of Systematic Theology, Chicago Lutheran Theological Seminary, 1958-61; Visiting Professor of Theology, All-Africa Theological Seminary, Marangu, Tanzania, East Africa, May-August 1960; Professor of Protestant Theology, The University of Iowa, since 1961; Director, School of Religion, The University of Iowa, 1966-71; Visiting Professor, Japan Lutheran College, Tokyo, Japan, September-December 1968; Visiting Professor, Gurukul Theological Research Institute, Madras, India, May-August 1978; Eli Lilly Visiting Professor, Berea College, Berea, Kentucky, February-May 1979; Visiting Professor, Chinese Rhenish Church College, Hong Kong, July 1980. Publications include: **The Revolution at the Frontier: Reports from Moravian Missionaries among the American Indians, 1775-1781** and **History of Christian Ethics, Volume I, From the New Testament to Augustine.**

**ARTHUR FREEMAN**—Professor of Biblical Theology, New Testament, Moravian Theological Seminary, Bethlehem, Pennsylvania. Assistant pastor of Coopersburg and Center Valley Moravian Churches, Pennsylvania, 1950-52; founding pastor, Big Oak Mora-





vian Church, Yardley, Pennsylvania, 1953-61; Associate Professor of Biblical Theology, New Testament, Moravian Theological Seminary, 1961-66; Chairman, Ecumenical Committee for Continuing Education, 1974-present; interim pastor, Big Oak Moravian Church, 1976-77. Moravian representative to the National Council Forum on Baptism, Eucharist and Ministry, 1980; Representative of Northern Province, Moravian Church, to Faith and Order Commission, National Council of Churches, 1982. Publications include: "Recovering Our Heritage: Envisioning Our Future" and "The Understanding of Scripture within the Moravian Tradition."

**CATHERINE G. GONZALEZ**—Professor of Church History, Columbia Theological Seminary, Decatur, Georgia. Assistant Professor of Bible and Religion, West Virginia Wesleyan College, 1965-68; Associate Professor of Bible and Religion and Director of Student Religious Life, West Virginia Wesleyan College, 1968-70; Associate Professor of Historical Theology, Louisville Presbyterian Theological Seminary, 1970-73; Associate Professor of Church History, Columbia Theological Seminary, 1974-77. Awards include Edmund Beebe Fellow, Boston University, 1960-61; Rockefeller Doctoral Fellow, 1963-64; Presbyterian Graduate Fellow, 1964-65; and Boston University School of Theology, Distinguished Alumni Award, 1972. Publications include: **Their Souls Did Magnify the Lord** (with Justo L. Gonzalez) and **Vision at Patmos: Studies in the Book of Revelation** (with Justo L. Gonzalez).

**JEAN HIGGINS**—Associate Professor of Religion, Smith College. Research assistant, Marquette University, 1966-69; Instructor, Theology Department, Marquette University, 1970-72; Assistant Professor of Religion, Smith College, 1972-78; Assistant to the President, Smith College, 1977-79. Publications include: **Cultural Adaptation in a Revealed Religion: An Analysis of the Trans-cultural Problem, Using the Categories of Bernard Lonergan and "Anastasis Sinaita and the Superiority of the Woman."**

**HUGH T. KERR**—Editor of the religious quarterly **THEOLOGY TODAY** and Professor of Theology, Emeritus, Princeton Theological Seminary. Instructor, Associate Professor Theology, Louisville Presbyterian Theological Seminary, 1936-40; Associate Professor of Theology, Princeton Theological Seminary, 1940-50; Benjamin B. Warfield Professor of Systematic Theology, 1950-1974; Emeritus, 1974-present. Onetime Chairman of: Department of Theology, Doctoral Studies; By-Laws Committee; Planning Committee; Committee on the Library; Curriculum Committee; Admissions Committee; Seminary Bicentennial; Committee on Accreditation, Princeton Theological Seminary. Delegate to Alliance of Reformed Churches; General Assembly Committee on Ordination of Women; and World Council of Churches Commission on Women, among others. Guggenheim Fellow, 1960. Editor: **Princeton Pamphlet Series; A Year with the Bible**, annually since 1950. Publications include: **Sons of the Prophets; Readings in Christian Thought; and Protestantism.**



**RICHARD L. KILLMER**—Project Director, Peacemaking, The Program Agency, United Presbyterian Church in the U.S.A. Pulpit supply, Westminster Parish, Minnesota; Assistant Pastor, First Presbyterian Church, Metuchen, New Jersey; campus pastor, Penn State University. Director, Clergy and Laity Concerned (Minneapolis Office); Associate Director, Clergy and Laity (National Office). Director of three projects for the National Council of Churches: Special Ministries/Vietnam Generation, Domestic Hunger and Poverty, and Child and Family Justice Project. Co-author of: **They Can't Go Home Again** and **The Draft and the Rest of Your Life**.

**BRYANT M. KIRKLAND**—Minister, The Fifth Avenue Presbyterian Church, New York, New York. Minister, First Presbyterian Church, Tulsa, Oklahoma, 1957-62; Minister, First Presbyterian Church, Haddonfield, New Jersey, 1946-57; Narberth, Pennsylvania, 1940-46; Willow Grove, Pennsylvania, 1938-40. Member, Commission on Ecumenical Mission and Relations; conducted preaching missions in India, Lebanon and Thailand; member, Observer's Team of the Foreign Board serving in South America. Lecturer at numerous schools and colleges in the United States and abroad; Visiting Lecturer and Tutor in Homiletics, Princeton Theological Seminary, 1951-56; Visiting Lecturer, Trustee, Princeton Theological Seminary and the University of Tulsa. Has written for three edited volumes—**A Year of Evangelism in the Local Church**, **The Spiritual Diary** and **Evangelical Sermons of Our Day** and numerous articles and television scripts.

**SR. ELENA MALITS, C.S.C.**—Professor and Chair, Religious Studies Department, Saint Mary's College, Notre Dame, Indiana. Assistant Professor, Theology Department, Cardinal Cushing College, Boston, Massachusetts, 1959-67; Assistant Professor, Religious Studies Department, Saint Mary's College, 1970-75; Associate Professor, Religious Studies Department, Saint Mary's College, 1975-81. Author of **The Solitary Explorer: Thomas Merton's Transforming Journey**.

**MARTIN E. MARTY**—Professor, History of Modern Christianity, Divinity School, University of Chicago. Ordained to the ministry in the Lutheran Church, 1952; pastor, Washington, 1950-51; pastor, Elk Grove Village, Illinois, 1956-63; assistant pastor, River Forest, Illinois, 1952-56; Fairfax M. Cone Distinguished Service Professor, 1978-present; Associate Editor, **Christian Century**, Chicago, 1956-present; Co-editor, **Church History**, 1963-present; Fellow, American Academy of Arts and Science, Society of American Historians; member, American Society of Church History (President, 1971); American Catholic Historical Association (President, 1981); American Antiquarian Society. Publications include: **Righteous Empire** (National Book Award, 1971); **By Way of Response**; and **The Public Church**.



**JAMES I. McCORD**—President and Professor of Theology, Princeton Theological Seminary. Instructor, University of Texas, 1940-42; Minister, Westminster Presbyterian Church, Manchester, New Hampshire, 1942-44; Professor of Bible, University of Texas, 1944-45 and 1948-55; Minister, University Presbyterian Church, Austin, Texas, 1944-45 and 1953-54; Dean and Professor of Theology, Austin Presbyterian Theological Seminary, Austin, Texas, 1944-59; Visiting Professor, Presbyterian Theological Seminary of the South, Campinas, Brazil, 1956; Editor, *Supplementa Calviniana*; President, World Alliance of Reformed Churches (Presbyterian and Congregational); Past President, Association of Theological Schools in the United States and Canada; Chairman, Council of Theological Seminaries, United Presbyterian Church.

**EILEEN MOFFETT**—Formerly Director of the Korea Bible Club Movement, Seoul, Korea. Taught Christian Education and English, Presbyterian Theological Seminary, Seoul, Korea. Author of "40 Years Later" in *Alumni News*, summer 1982.

**SAMUEL H. MOFFETT**—Henry Winters Luce Professor of Ecumenics and Mission, Princeton Theological Seminary. Missionary, Peking and Nanking, China (2 years each); deported from China in 1951. Formerly Visiting Lecturer, Princeton Theological Seminary, and Acting Personnel Secretary, Presbyterian Board of Foreign Missions. Returned to Korea in 1955 as a missionary and with his wife Eileen taught at the Presbyterian Theological Seminary, Seoul, Korea, and was Dean of the Graduate School and Associate President there until 1981. Director, Asian Center for Theological Studies and Mission, 1972-present. Publications include: *Where'er the Sun*.

**DAVID A. WEADON**—Director of Music, Princeton Theological Seminary. Graduated with Bachelor's and Master's degrees from Westminster Choir College, Princeton, New Jersey; intern and Assistant Organist, Fifth Avenue Presbyterian Church, New York, New York (during college years); Associate Chapel Organist and Assistant Director of Choral Activities, Duke University, Durham, North Carolina. Has given numerous recitals as a concert organist along the Eastern seaboard and performed as a guest organ soloist for Piccolo Spoleto at the Spoleto Festival of Two Worlds in Charleston, South Carolina.





## Daily Schedule

7:45- 8:40	Breakfast
8:45- 9:35	Bible Hour
9:45-10:35	Convocation
10:35-10:55	Coffee break
11:00-12:30	<u>Morning Electives</u>
12:30- 1:30	Lunch
1:30- 4:00	Free time for reading, research, or recreation
*4:00- 5:30	Afternoon Electives and informal sessions with morning speakers
5:30	Dinner
7:15	Hymnsing
7:30	Evening Meeting

\*(With exception of Speech Workshop, 2:00-4:00 p.m., 1st week)

## Fees

### **TOTAL COST**

**(includes registration, tuition, room, and board):**

\$225 per person, double occupancy

\$445 per married couple

\$ 75 per commuter

### **REGISTRATION**

\$10 per person

\$15 per married couple

\$10 per commuter

All payments in U.S. funds only

For further information write:

**Princeton Institute of Theology**

12 Library Place

Princeton, New Jersey 08540

(609) 921-8198

# Princeton Institute of Theology

June 27-July 7, 1983

Name \_\_\_\_\_ Room Assignment \_\_\_\_\_  
Home Address \_\_\_\_\_ Home Phone \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Church \_\_\_\_\_ Denomination (optional) \_\_\_\_\_  
Church Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Space in some offerings is limited, so it is important to indicate your elective choices below:

## FIRST WEEK

Morning Elective \_\_\_\_\_  
Afternoon Elective \_\_\_\_\_  
SECOND WEEK  
Morning Elective \_\_\_\_\_  
Afternoon Elective \_\_\_\_\_

## REGISTRATION:

- One person \$10  
 Married couple \$15  
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# The Everyday Life of Early Christians

## THE FIRST URBAN CHRISTIANS

The Social World of the Apostle Paul.

By Wayne A. Meeks.

299 pp. New Haven:

Yale University Press. \$19.95.

By ROBERT McAFEE BROWN



The story of the rise of Christianity has been told countless times from many perspectives. Edward Gibbon related it to the decline and fall of the Roman Empire. Adolf von Harnack, the German historian of the church, explored the grafting of Hellenistic thought onto a movement that initially had exclusively Judaic roots. Marxists have described the emergence of a proletariat that was unfortunately and fatally corrupted by "the opiate of the people." Roman Catholics employ the principle of the primacy of St. Peter as the central key to interpretation. Secularists look wistfully for models to replicate from a time before the institutional church made what they see as a calamitous peace with the culture surrounding it.

But there have been very few attempts to write social history that would tell us what it was like to be an ordinary Christian in a city of the Mediterranean

Robert McAfee Brown's most recent books are "Creative Dislocation — The Movement of Grace" and "Ehe Wiesel: Messenger to All Humanity."

basin in the first century of the Christian era. That is the assignment that Wayne A. Meeks, a professor of religious studies at Yale University, set for himself 18 years ago. And now — 192 pages of text, 107 pages of notes, sources and indexes and one National Endowment for the Humanities and one Guggenheim Foundation grant later — we have the result. It was worth the extended investment.

Mr. Meeks's aim is to describe, in the words of his subtitle, "The Social World of the Apostle Paul"; that means revealing the whole texture of life in the cities of the first century and the lives of ordinary Christians in that milieu. He wants to discover how the early Christian movement "worked": how Paul began to get a hearing in a new city, for example; whom he sought out, what sorts of people responded; on what existing models, if any, the Christians patterned their new communities. To organize such a vast amount of material, he uses insights from modern social sciences in what he forthrightly calls an "eclectic" manner, seeking not to impose some contemporary strait-jacket of interpretation on ancient materials but to view the available data through whatever lenses offer the best opportunities to make sense of the whole.

The sequence Mr. Meeks follows is significant. He starts with the urban environment where most of the early Christian centers were concentrated. What sort of people lived there? How were they governed? What groups analogous to Christians existed in the cities? How were the cities and groups differentiated from one another? Then the social level of Christians within those cities is examined. Mr. Meeks challenges the notion that the first Christians were exclusively or at

least predominantly poor and finds evidence that membership included people from many of the social strata of society. One of the achievements of the early church, we may deduce from his evidence, was its ability to overcome the rigid social stratification that was so often a barrier to human intercourse in other organizations within the Roman empire. Turning next to "the formation of the *ekklesia* [the church]," he examines those things that enabled heterogeneous groups to be transformed from a crowd into a community; he explains how their internal structures differed from other organizations of the time and how these early Christians dealt with the tension between belonging to the church and being separate from the larger society.

Having sketched this overview, the author then examines the emerging new communities in terms of governance, with special attention to ways of dealing with conflict and to the role of ritual — that is, how the early Christians internally dramatized their beliefs, particularly in the rituals of initiation (baptism) and solidarity (the Lord's Supper). Finally he unfolds emerging "patterns of belief, and patterns of life," or theology and ethics. Of particular interest in this chapter is the treatment of "apocalyptic," the pervasive notion among the early Christians that their times were the end of times and that the coming Day of Judgment was imminent.

It is intriguing that the sequence pursued in this scholarly work — starting with social analysis, proceeding to a descriptive understanding of the role and structure of the church and moving on finally to an ex-

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## The Church Now and the Church to Come

Discipleship

### A CHURCH TO BELIEVE IN

Discipleship and the Dynamics of Freedom.

By Avery Dulles.

200 pp. New York: Crossroad. \$14.95.

### A HISTORY OF THE CHURCH IN LATIN AMERICA

Colonialism to Liberation (1492-1979).

By Enrique Dussel.

Translated and revised by Alan Neely.

360 pp. Grand Rapids, Mich.:

William B. Eerdmans Publishing Co. \$17.95.

By DAVID TRACY



Everyone knows that a sea change happened in Roman Catholicism two decades ago with Pope John XXIII and the Second Vatican Council. For Catholics of a very traditional temperament the changes have been at best unfortunate. For most Catholics, including the authors of these books, John XXIII and the Second Vatican Council were right. For them what is needed is to continue the Council's call for self-reform, not to shelve it. But how and in what directions? There are many volunteer pilots and more than a few charts. But who really knows how to direct a multicul-

David Tracy, a professor of theology at the University of Chicago, is the author of "The Analogical Imagination."

tural, 800 million member church with a 2,000 year tradition? How is such an institution to reform itself while trying to transform a world whose sanity is not readily apparent?

Two answers, representative of two quite different kinds of reforming movements, may be found in these books. Avery Dulles's book represents a call for continuing, moderate self-reform of the institution. Enrique Dussel's work expresses the call of clergy in third world churches for radical political and economic transformation of an oppressive society as the key to church reform.

Avery Dulles is an American Jesuit theologian, and his book is a collection of articles related to a central theme. That theme is best formulated in the lead essay, titled "Imaging the Church for the 1980s." Here he returns to the ideas of his earlier, groundbreaking work, "Models of the Church." He pinpoints conflicting images of the church as a major and often overlooked aspect of the crisis of present day Catholics. The facts are clear: Different Catholics both instinctively and reflectively use different (and sometimes conflicting) images for understanding the reality of the church.

Which image of the church predominates profoundly influences any Catholic's expectations of his life as a member of the church. By focusing on these different images (there are many, including the traditional image of the church as institution as well as others that try to suggest the spiritual functions of the church, such as "herald of the gospel," "servant of the world," "mystical body"), Father Dulles illuminates the present problem. Vatican II emphasized

noninstitutional imagery, but, as Father Dulles correctly observes, "Only the first image — the institutional — corresponds to the common Roman Catholic experience of the church, but for many this image accents the very features they find least admirable and attractive."

To alleviate this crisis he proposes that Catholics think of the church above all as "a community of disciples." In our time committed Christians are a minority among intellectuals in the world (even in nominally Catholic countries). Thus the image of the church as a company of witnesses engaged in different attempts to fulfill the gospel therefore can appeal to clearly not anti-institutional. This image insists that the only believable church is one where genuine discipleship is expected of all members. Father Dulles further argues throughout his book that this image of the church can aid the drive for continuing reform within Catholicism without abandoning anything essential to the Catholic tradition.

In making this proposal he wishes to be a theological moderate. He possesses all the virtues of the moderate: calmness, prudence, clarity. He can usually be trusted to record all views fairly and to suggest at the end an open, prudent judgment. His rather bland style does not prove as inspiring as the tenser language of theologians like Paul Tillich or Karl Rahner. Nevertheless Father Dulles gives a long way toward clarifying the conflicts and confusions of the Catholic community. Both anti-triumphalist and anti-anarchistic, his model for the church sagely suggests ways for

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it is a fitting set of steps for a queen who had delivered her realm from the great power of the Spanish Armada and reigned in triumph as Empress of England, France, Ireland and Virginia.

More like Miss Erickson's "Great Harry" than her remarkable, ground-breaking "Bloody Mary," "The First Elizabeth" retells an already well-tended garden of biography. While we await her next

## Church

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Christians to respond as a genuine community and not merely as a collection of individuals to the demands the gospel makes on them. This church model moreover suggests reasonable ways to reflect in a new ecumenical context on such controversial issues as the infallibility of the pope.

In sum, he gives a constructive proposal that makes great theological and institutional sense. At other times, hesitating to develop a constructive theological proposal of his own, he chooses to work his way through the wider theological spectrum in the hope that somehow a middle way can be found. Often enough — as in the fascinating dialogue he conducts with the liberal Protestant vision of the church held by his grandfather, Allen Macy Dulles, who was a minister, or in his important clarification of the centuries-old debate among Catholics about which powers the church has as a matter of "divine right" — he shows how productive a middle way between extremes can be. At other times the helpfulness of his suggestions is limited by his insistence on finding, almost at any cost, a moderate position. For example, does his sane and helpful discussion of what papal infallibility does and above all does not mean need to be labeled by the curious oxymoron "moderate infallibilism"? I doubt it. Do his appeals for "charity" within the church "family" really resolve the hard issues raised by demands for justice within church structures? Again I doubt it.

Despite those small reservations, Avery Dulles's new book deserves a wide hearing. His proposals are also ecumenically important as mainline Catholic reflections on continuing church reform. His work speaks well

book, a much-needed study of Elizabeth's mother, Anne Boleyn — a real victim of the sexual scandals her brilliant daughter escaped, and a subject Miss Erickson's sensitivity to sexual and political nuance should well serve — we can appreciate this vivid and eminently readable portrait of history's favorite Tudor. If the roses have been painted in slightly more lurid colors than before, we may also better understand the political necessity of some of the thorns. ■

for that part of the North American church which wants gradual, moderate, continuing reform.

**A** HISTORY OF THE CHURCH IN LATIN AMERICA speaks for and to the far more explosive world of Latin American Catholicism. The author, Enrique Dussel, is a crucial figure in the movement now known as Latin American liberation theology, which combines the traditional prophetic strain of religion with social science, usually of a revisionist Marxist cast. Trained in Germany, he is a historian, ethicist and theologian who has taught and studied in several Latin American countries.

He divides his history of the Latin American church into 10 time periods, starting with the European conquest of the great native Indian cultures (1492-1519) and continuing to the contemporary period (1962-1979). He uses his own liberationist perspective to interpret the more familiar facts of Latin American Catholicism. His mode of interpretation is particularly fruitful in analyses of relationships between economic factors and cultural and political factors, especially as these have affected the ambiguous "popular religion" of the region for 400 years. Attempting a history of peoples and not merely elites frees Prof. Dussel to write powerful descriptions of the plight of the native Indian cultures throughout this complex history. His fundamental insistence is that the history of the church in each country can be fully illuminated only by a study of the 10 basic stages operative in Latin American culture as a whole. His use of liberationist motifs gives the narrative its power.

He believes that the liberation theologies of Latin America are the most significant phenomena of the church of our day. Although himself an academic, he

embraces the development of these theologies forged outside the academies, which are liberating largely because they give voice not to intellectuals but to those who formerly had no voice, the masses of the third world. Liberation theologians work in and for the small, radically dedicated "basic communities" of the Latin American church whose people, especially the poor, have found themselves in a situation where the reading of the Bible and a radical analysis of the social situation go hand in hand. Through these basic communities the face of the whole church has been changed dramatically in Latin America.

Discipleship in this Latin American model means deep personal conversion to religious values united to radical political action. For liberation theologians those who are best able to hear the demanding Christian gospel call for a new world of justice are the oppressed. In this context familiar theological questions about the intellectual respectability of Christianity in the modern world begin to seem far less vital than the experience of massive human suffering. Here the language of moderation has no appeal.

"A History of the Church in Latin America" is an important and informative analysis that is disturbing in its revelations and relentless in its radicalism. But, before they approach it, North American readers might find it helpful to read "The Cry of the People" by Penny Lernoux. Better than Prof. Dussel, Miss Lernoux leads her North American readers into a recognition of the extraordinary courage of the basic communities and of the liberation theologians of Latin America.

In Latin America now the Catholic Church is often the only major institution left to struggle for the oppressed. On that ground alone the history of the institution becomes important. In Miss Lernoux's book we receive a brilliant, sympathetic outsider's portrait of that struggle. In Prof. Dussel's we begin to overhear a kind of family quarrel dominated by one of its most vocal members. Since the author himself has become one of the major protagonists in liberation theology, his narrative is important. I say this in spite of the fact that his book is marred by cumbersome and unexplained Germanic expressions, a habit of merely listing historical events when explanation is needed and an occasional tendency to shout down oppo-

nents. However, in a period when it is urgent that we understand Latin America, Prof. Dussel's work is a welcome guide. Consider, for example, this typical scene, reflecting the great division between traditionalists and the activists and reformers, as represented by Father Camillo Torres Restrepo, a revolutionary priest who was killed in 1968:

"On September 7, 1965, [Luis] Cardinal Concha [Archbishop of Bogotá, Colombia] in an interview with a group of Catholic intellectuals in Bogotá passionately defended the right of private property. One of the delegation sharpened the issue by stating:

"Since as Your Eminence has stated, the Church is the defender of private property, I would like to know exactly which type of property owner-

ship is defended by the Church. For example, is it land acquired by expropriation? Or is it money earned in shady deals, or by devaluation which forces the poor to sell and leave the land piling up in the hands of the few? After all, these are some common forms of acquiring land in Colombia."

"The Cardinal was awestruck and visibly agitated. He stood up and said, 'I am not disposed to continue this conversation.'"

"In less than six months Camillo Torres was dead and soon was transformed into a universal symbol."

Unlike Cardinal Concha, Avery Dulles and Enrique Dussel, in their radically different ways, dispose their readers to continue the conversation. For what is happening in Catholic Christianity is no longer simply a Catholic issue. It has become everyone's concern. ■

Prime Minister took her on his knee and said only: "This then is the child?" On his return from that sole meeting with Venetia after her marriage, he became partially paralyzed and never left his home again. A few months later, in February 1928, he died.

One might expect that the letters of a wartime Prime Minister, full of indiscretions about politicians and the war, would be of great interest to historians and that his letters to his love might prompt a certain titillation. But here we are taken into the realm the highest literary art has explored: the tragedies and ambiguities that are woven for great spirits by love, chance, war, money, egotism and the hard necessity of choice. ■

## Asquith

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The aftermath was anticlimax. The aging politician found other young women to console him, including Venetia's married sister, to whom he started writing regularly. Venetia converted to Judaism and was warmly welcomed by the Montagu family and not rejected by all of the Stanleys. But, alas, the marriage was not happy, and Edwin died at 45.

One child was born, who grew up to be Mrs. Milton Gendel, wife of an American art historian. She remembers seeing her mother's admirer only once, when she was 4. The former

characters. Some readers, particularly those who aren't raising teenagers, might find Mr. King's use of the vernacular tiresome or even objectionable. The same is true of his penchant for employing manufacturers' labels on everyday appliances and highlighting the influence of popular rock songs on his characters' lives. But these are comments on style, not substance.

At its best, reading "Christine" is not unlike watching trapeze artists at the precise instant when they suspend themselves between swings in mid-air. Time is frozen; for an instant everything is breathtaking, awesome. There are many such moments in "Christine," for it is vintage King. ■

## King

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the reader straight into his characters' lives. Through exposure to their day-by-day existence we learn exactly what it is that makes them tick: the vanities, the moral backsliding, the self-aggrandizements, the small fears that blossom into paranoia. Then very slowly the sum of these attributes begins to produce the weaknesses that breathe reality into the work. Such intimacy permits us to trust the author. So when things begin to appear slightly out of focus, when familiar terrain takes on new contours and the natural becomes supernatural, we are drawn in along with the

Paul -

As with Paul - so down thru the history of the church. Do you remember the time when there was no question about the thrill of adventure in the mission - p. 2.  
Pearl Buck.

Chalmers of New Jersey.

Those were the days - Evangelizing of World.

What was there about the mission of the church in those days. (p. 2)

Looking back at those days of Christian adventure, I knew that the secret could not be "adventure" in the ordinary romantic sense (p. 1).

Tennant - p. 1, 2.

I will alter a little to fit ~~my~~ the adventure as we lived it in Chi & Korea.

I. The first indispensable ingredient - opportunity for self-expression: - p. 2

Father + orphanage. (p. 3)

But is it Biblical? (p. 3)

Fennell.

Innovation - Anson (p. 4).

II. The second indispensable ingredient: a single, focused goal. (p. 5).

How did those early missionaries find this goal. Wm. Hall.

But it would be caricature - Wm Hall (5, 6)

Mrs. Underwood (6).

Surely I don't have to prove the priority of love to you for Bible.

III. The third indispensable ingredient, running a risk. (p. 6).

In those early days - evangelism was a risk (6)

They knew it, accepted it. Father (4, 7).

But I've been talking about the past. The golden days. Is there anything left today?  
Let me talk tomorrow night about how to recapture some sense of mission & adventure in the 20th century history.



1. There must be self-expression. "Adventure", says Tourner, "is a manifestation of oneself, a form of creative self-expression; and without it life is no longer living." (3a)

But is that demand for self-expression, really Christian. Really Biblical.

p. 3 - end of p.

In the ~~Christian mission~~, <sup>as in all life</sup> there must be a chance for self-expression. It is true psychologically, says Tourner. It fits the golden pattern of the days of the process. ~~But is it Biblical.~~ <sup>But</sup> Doesn't the Bible say "Deny self" - "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24). And wasn't it precisely the self-expression of those early missionaries that led to paternalism?

But ~~if you~~ <sup>and</sup> probe a little deeper, I think you'll find the conflict disappears. I can give you a proof-text for self-expression, of course. "Stir up the gift of God which is in thee": Paul to Timothy (II Tim. 1:6). But you can find a proof-text for anything. No, I find a much wider supportive base in Scripture for ~~Tourner's emphasis on~~ <sup>insistence and the missionaries demand for</sup> self-expression. I find it in the whole life and mission of St. Paul. ~~And I want~~ <sup>What I'm going to do is</sup> to take each of Tourner's 5 points and check it ~~not with~~ not only against missionary experience - but with what the Bible says about Paul.

Self-expression, the first mark of adventure, is so refreshingly obvious in Paul. He can't keep himself out of his letters. <sup>look at Galatians</sup> "Brethren, I beseech you, he writes ~~to the Galatians~~, become like me." (Gal. 4:12). He spends the whole first two chapters talking about himself, before he can check himself, and say, almost as if he were preaching to himself. Wait a minute. I've been crucified. It is no longer I. It's Christ." (Gal. 2:20).

In the Bible, the self-expression doesn't disappear. Tourner is right. That is death. But it has to lead beyond self to Christ. And that is real living.

~~Check it against Tourner's~~

How well does that describe your situation as a missionary today? Once there was room and energy for all kinds of creative action. Now the most common complaint of the missionary is that he is stifled. "They don't need me anymore - all they want is my money."

He came to Korea. He was stoned, he was sick, he was ship-wrecked - but he was not tortured. But always there was that possibility. That was the risk. That was part of the adventure.

What about today? Has the thrill of adventure left the mission field. Then, says Tourner, <sup>the mission is dead.</sup>

1. Is there <sup>any</sup> form of self-expression left? <sup>As one of you put it yesterday - 'I don't have any present to put on.'</sup>
2. Is it smothered in routine and paper-work - no room left for innovation and invention?
3. Has your sight of the single, final goal been fogged by questions and doubts?
4. Does love still direct and sustain you in your work.
5. Is there no risk, no thrill, no ~~challenge~~ challenge left in your life on the mission field?

If so, then it is no longer an adventure for God.

If so, you will have to do more than look to the giants of the past for help and guidance - your problem is in the present, and here is where you'll have to find the solution. But that is another lecture.

Greenfield - "If I'm ever faced with two choices in case of action, I always choose the most adventurous."

ALLEN From  
Katherine Davis Seattle, Wash  
On Empress of Japan  
on way to Honolulu  
May 1937



I have been talking about the past, - and speaking more in terms of human experience than of Biblical imperatives. In our next session, I want to root these categories of mission as an adventure a little more deeply in God's word. And I want to bring the story up out of the golden past into the gray and uncertain present, asking the question, "Has the sense of adventure gone out of your mission for Christ today."

But for now - think again of the glories of the past - of the pioneers who were before you, and into whose labors you have entered -

The pioneers who took a grim, forbidden lands for Christ - and changed it into ~~one of~~ the miracle lands of modern missions. How ~~they never lost their sense of adventure not even in persecutions from without, or persecutions~~

~~frustration with~~ → Let me leave you with Grenfell of Labrador: "If I am ever faced with ~~a case~~ <sup>2 choices</sup> ~~in~~ <sup>under</sup> courses of action, I always choose the most adventurous in their work, their mission - they feel the force

indispensable ingredients of Christian adventure: -

- ① Scope for true self-expression. They were somebody.
- ② The ability to innovate and invent. Of course there were problems, but they had solutions.
- ③ They had a purpose - a simple, final goal. God's will & the Great Commission.
- ④ They never lost the energy & power of love. God's love for them.
- ⑤ They took the risk <sup>(Grenfell)</sup> and had the victory. Paul "For me to live is Christ & to die is gain."

They were not afraid of the risk - those adventures for God who came before you to this land of Nepal. We heard about them in that marvelous present this afternoon - and some are still with you. They, too, had in their work, the four indispensable elements of Christian adventure.

1. They had scope for true self-expression. They had no identity crisis - they were somebody, but only because they were in Christ.
2. They had opportunities for invention and creativity. Who in the world would think of using bird-watching to open the door to the museum?
3. They had a purpose - a simple, final goal. Did you notice that Dr. Bob didn't even mention birds this afternoon. His simple, final goal was not bird-watching. It was Christ - Christ for Nepal.
4. They never lost the ~~same~~ + power of God's love - God's love for them; and God's love for the others - the poor, the sick, the lost. There was a difference about their hospitals - the difference was love.
5. Finally, they took the risk. Christian work in a closed land is always a risk - and how much more of a risk 25 yrs. ago than today. Your pioneer reminded me of Spenser - "If I am ever faced with 2 choices in a course of action, I always choose the more adventurous."

And they found the victory. Paul says it for all of them, "For we to live is Christ + to die is gain."

Thank God for the pioneers.